THE
Review and Expositor

Vol. XXXIV. October, 1937 No. 4

The Structural Integrity of the Fourth Gospel.

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Inaugural Address

What are we to believe about the Fourth Gospel? Is the critical text substantially the work which came from the hand of the author, or is the John's Gospel we know the result of redaction, revision and disarrangement of an earlier document? The purpose of this study is to present a case for the integrity of the structure of the critical text of the Gospel. *The New Standard Dictionary of the English Language* gives as one definition of the word *integrity* the following: "An undivided, unbroken state; a state of having no part wanting; entirety; completeness; as the *integrity* of an ancient manuscript." It is in this sense that the word is here used.

Theories of Partition and Redaction

The Fourth Gospel has long been the object of the critic's searching eye. No book of the New Testament has provided such a happy hunting ground for scholars, and none has suffered more at their hands. From the vast number of theories which critical scholarship has advanced the theories of partition and redaction are now generally agreed upon by one group of scholars whose ranks contain a number

of men of great distinction. In this group are to be found Hugo Delff, F. Spitta, H. H. Wendt, B. W. Bacon, W. Soltau, A. E. Garvie, R. H. Strachan and others. Several of the representative views of this group will be given briefly.

"Delff distinguishes between (A) an original Gospel, containing the authentic narrative of an actual eye-witness, and (B) interpolations which aimed at bringing the Gospel nearer to the Galilean tradition, to the millenarian expectation of the age, and to the Alexandrian philosophy."[1]

"Spitta discriminates between (A) the *Grundschrift,* (B) the editor's additions from written sources and (C) the editor's own reflections."[1]

Soltau analyzed the Gospel thus: "L, oral narratives of the Apostle John. S, added to L after A. D. 80. These were combined to form G(rundschrift) = L+S. Out of this a new text was formed about A.D. 130 by E(vangelist), who added some 'anti-Synoptic' apocryphal traditions. R, or passages of Discourses, were inserted at length about A.D. 140, although many shorter sayings from it had been borrowed at an earlier stage. C(ontinuator) after A. D. 150 added xxi. I (interpolations) include xiii. 23, the story of Lazarus in xi., and possibly xx. 2f."[1]

A. E. Garvie sees three hands in the composition of the Gospel, namely those of "the evangelist," "the redactor" and "the witness." He summarizes his theory thus: "(1) The Appendix with certain other passages which have affinity with the Synoptic records have been assigned to a redactor. (2) The Prologue with some passages the theology of which is akin to that of the Prologue is ascribed to the evangelist, who may be regarded as having the same relation to the witness, 'the beloved disciple,' as Mark had to Peter in the composition of the Second Gospel. He may have been John the Elder. (3) The bulk of the Gospel may be traced back to the witness, although doubtless the evangelist did not simply *record verbatim* what he had heard

[1] Statement of these theories taken from The Fourth Gospel in Recent Criticism and Interpretation, Howard, pp 258-261.

from his teacher, but gave a local and contemporary colouring to the stream of tradition."[2]

Certainly no review of redaction and partition theories would be complete without allusion to the views of that resourceful student of the Johannine problem, the late Prof. B. W. Bacon of Yale University. According to Dr. Bacon an early portion of the Gospel was written by one whom he calls "the Elder." The limitations of this man's data, says Dr. Bacon, "bespeak not the companion of Jesus' walks about the villages of Galilee and Perea, but the pilgrim antiquary of a century after, whose starting point is Jerusalem."[3] But there is a second hand in the Gospel, if we are to believe Dr. Bacon, that of a redactor. He made his revision at Rome when he wrote the Appendix about A. D. 150. His aim was "to adjust the Gospel to the rival forms of the evangelic tradition, and to secure to it the apostolic authority of the John of Revelation, without detriment to the dominant authority of Peter, by a cautiously suggested identification of 'the disciple whom Jesus loved' with the son of Zebedee."[4] Dr. Bacon finds no difficulty in the argument that two men writing at periods some twenty or thirty years apart and in widely separated localities might introduce divergent styles into the Gospel. He says: "Nor can the similarity of style between Ch. 21 and the rest of the Gospel be regarded as a conclusive argument against the separate origin of the Appendix. Assimilation in either of two directions was readily possible. R could adapt the Elder's style to his own in transcribing the body of the Gospel, or he could assimilate his own style to that of the Evangelist in making his supplements."[5]

In illustration of his theory Dr. Bacon translated and arranged the Fourth Gospel. This interesting document is to be found in his last book *The Gospel of the Hellenists.* This explanation is given in the note on the translation: "Ma-

[2] The Beloved Disciple, pp. 234, 235.
[3] The Fourth Gospel in Research and Debate, p. 389.
[4] Op. cit., p. 224.
[5] The Gospel of the Hellenists, p. 231.

terial not actually a part of the original Gospel and probably supplied by the Redactor is printed in italics. Material probably supplied by the Redactor from the Elder's literary remains is printed in bold face italics" (p. 242). A perusal of this translation reveals the fact that the Redactor made some very important contributions to the Gospel, among them the following passages: on the cleansing of the temple 2:12-22; a portion of the witness of John 3:31-36; a considerable portion of the discourse on the Bread of Life 6:22-51, the invitation given by Jesus in the temple, "If any man thirst, let him come unto me and drink," and the context 7:37-44; a portion of the discourse on the Good Shepherd 10:7-10; and the Appendix Ch. 21. The following passages are "probably supplied by the Redactor from the Elder's literary remains": the interview of Nicodemus with Jesus 3:1-21; the discourse on the True Vine 15:1-11; the discourse on the New Commandment 15:12-25; the discourses on the Paraclete 15:26-27 and 16:1-15; and the discourse of Jesus on his impending separation from the disciples 16:16-33.

Theories of Textual Displacement

We turn now to the consideration of another theory which challenges the integrity of the present structure of the Fourth Gospel, namely the theory of textual displacement. This theory as presented by F. Warburton Lewis, James Moffatt, J. H. Bernard and some others is not based upon the work of supposed redactors. The serious displacements in the text cited by this group are either unexplained or are traced to the accidental displacement of the papyrus leaves of an early manuscript. Spitta was the first to advance this theory and Lewis has adopted it. Lewis says: "He (Spitta) supposes that the misplacement of vii. 15-24 and other paragraphs occurred through the leaves, which had been pasted together, falling loose and being put together in wrong order, or through their first being inscribed and then carelessly glued together in the order in which we now unfortunately find them. This means that the present

result is due to the disordering of chance. This is unsatisfactory, but, with the best will, I have been unable to find any other cause, though in each particular case one can detect some superficial reason for the present connection."[6]

Bernard discusses this theory as a possible explanation of supposed displacements in the text.[7] Moffatt believes that "most of the transpositions and interpolations are more probably due to copyists and later editors than to the author himself."[8] Dr. Moffatt has undertaken to give the supposed original order of the Gospel in his widely circulated translation of the New Testament. Among other numerous changes, Moffatt inserts the section 7:15-24 between chapters 5 and 6, and completely re-arranges chapters 13, 14, 15 and 16. Lewis[9] and Bernard[10] agree in making the order of chapters 4, 5, 6 : 4, 6, 5, and radically re-arrange chapters 13, 14, 15 and 16.

This observation may be made at this juncture: if accidental displacement of papyrus leaves is responsible for disarrangement of the text the displacement must have been made either in the original manuscript or in some copy not very far removed from the original, for among the hundreds of manuscripts that have been preserved certainly one containing the supposed original structure would have come to light. In other words the original manuscript, or one very close to the original, must have been disarranged to have bred a long and unbroken line of disarranged manuscripts. Where are the children of that first "pure" manuscript? They answer not when called. Let us suppose that the original, or some early manuscript of the Fourth Gospel, was disarranged—is it not strange that a similar fate did not befall the Synoptic Gospels, the Acts and the Epistles? Are we to suppose that the Christian leaders of the early days who lived so close to the sources of the Gospels would allow an accident of such magnitude as is claimed to

[6] Disarrangements in the Fourth Gospel, p. 14.
[7] International Crit. Com., St. John, I, xxx.
[8] Introd. to the Literature of the N. T., p. 552.
[9] Op. Cit., pp. 6-15.
[10] Op. Cit., xvii-xxx.

have befallen the Fourth Gospel to go long un-corrected? And are we to ascribe to the copyists and handlers of the Gospel such criminal carelessness? It would seem that the theory of displacement would fall before the weight of common sense.

Grounds for Theories

Proponents of the theories discussed: redaction, partition, displacement, agree generally upon two grounds for their positions: (1) the lack of chronological order in the narrative of the Fourth Gospel; (2) a lack of sequence in ideas in the body of the Gospel. Lewis, by re-arranging chapters 4, 5, 6 and 7, finds that "The vexed problem of the 'feast' of V is solved" and discovers a way out of other problems of chronology.[11] Bacon says, "All attempts to frame a consistent chronology break down before the juxtaposition of 'the feast of the Jews' (var. 'a feast'), of 5:1 and the 'Passover the feast of the Jews' of 6:4. If the order of chapters 5 and 6 were inverted the feast of 5:1 might be Pentecost, as the sense requires."[12]

With reference to the second argument for displacement, the lack of sequence in ideas, we quote from Bacon as an illustration of the views advanced by numerous scholars: "Jesus' justification for his healing on the Sabbath, 7:15-24, continues the discourse of Chapter 5, as if no interruption had occurred. Jesus is still defending himself against the charge of 5:15-18, appealing as in 5:39-47 to the spirit of Moses' law against those who are condemning him to death for a breach of its letter, although in the meantime the scene has changed to Galilee (Chapter 6), and back again to Jerusalem (7:1-13), where the preservation of his incognito is a condition of safety he feels bound to maintain."[13]

In replying to these arguments it is not our purpose to consider in detail the passages involved in the controversy. Presently a plan of the Gospel will be suggested upon which

[11] Op. Cit., pp. 10-12. See also Bernard, I. C. C., John, II, xvii.
[12] The Fourth Gospel in Research and Debate, p. 499.
[13] Op. Cit., p. 499.

is based the claim that no rearrangement of the Gospel is necessary to explain the disregard for chronology and the apparent lack of sequence in ideas. Suffice it to say here that it was the purpose of the author to give neither a chronological life of Christ nor a logical treatise on his life and deeds.

Having presented at some length the theories of redaction, partition and disarrangement of the Fourth Gospel, we now affirm that the present structure of the Gospel must be accepted in the light of the author's purpose in writing. The failure of scholars to accept the author's stated purpose and to adjust themselves to a method and style in keeping with that purpose is largely responsible for the serious attacks upon the integrity of the Gospel's structure.

The Author's Purpose

The author's purpose is plainly stated in v. 31 of chapter 20: "But these things have been written that ye may go on believing (πιστεύητε) that Jesus is the Christ (ὁ χριστός) the son of God, and that believing ye may go on having (ἔχητε) life in his name." The ὁ χριστός the author wishes his readers to stake their lives on is the Messiah of Israel. In him who was promised as the fulfillment of the noblest dreams of Israel's prophets is the secret of life as an everlasting possession. An unbiased reading of the Gospel leaves no doubt as to who this ὁ χριστός is. Thirteen times this full term ὁ χριστός appears in the Gospel. No other Gospel has the term so often. It occurs ten times in Matthew, five in Mark and ten in Luke. From the outset it is plain that the author's purpose is to present Jesus of Nazareth as ὁ χριστός, the Anointed of God, the Messiah of Israel. John the Baptist testified that he came baptizing in water in order that the one designated by him the Lamb of God might be "made manifest to Israel" (1:31). Andrew declared to Peter, "We have found the Messiah (1:41) and Philip said to Nathanael, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph"

(1:45). Nathanael saluted Jesus thus, "Rabbi, thou art the son of God; thou art the King of Israel" (1:49). The woman at the well said to Jesus, "I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things." Jesus replies, "I that speak unto thee am he." (4:25, 26). Martha said to Jesus, "I have believed that thou art the Christ, the son of God, even he that cometh into the world" (11:27). When Jesus taught in Jerusalem it is recorded that "Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scriputre said that the Christ cometh out of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him" (7:40-22). Jesus presented himself as Messiah to Jerusalem, fulfilling, according to John, the picture Zechariah had drawn of him as a king of peace: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9; John 12:12-19). The people met him and shouted, "Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel" (12:13). Pilate calls Jesus "the King of the Jews" (18:39), and the title above the cross read: "Jesus of Nazareth, the King of the Jews" (19:19).

In support of his purpose to write that his readers may believe that Jesus is the Christ the author is careful to paint his portraits of the Christ in frames of Hebrew thought and custom and Palestinian geography. The Christ is shown to be superior to the heroes of Israel, to Jacob (4:12), to Abraham (8:53, 58); a greater teacher than Moses (7:21-25). He is revealed as a faithful Israelite who attends the great feasts of the Jews (3:23, 5:1, 7:14, 10:22, 23, 13:1). Frequently he is to be found in the temple, the heart and center of Israel's life. The author takes note of the places he visits

or to which his ministry is related, places that were dear to Jewish hearts, as Jacob's Well, the Pool of Bethesda, the Pool of Siloam.

Thus do the contents of the Gospel reveal a consistency in the author's purpose to portray Jesus of Nazareth as the Christ of Israel. In the light of these facts is it not possible that too much has been made of the concept of the Logos-Christ and the influence of Greek philosophic thought in determining the purpose of the Fourth Gospel? Are we to agree with Dr. Moffatt that "The characteristic aims of the author lie . . . in a conception of Jesus for which he found the Logos-idea, not the messianic idea, to be the most effective category"?[14] Is it proper to call the Gospel *The Gospel of the Hellenists* as Bacon called it? Is it not nearer to the truth to think of the Fourth Gospel as *adaptable* to but not *adapted* to Greek philosophic thought? The Hellenistic influence in John is not to be denied, but it is one thing to write a Gospel which is congenial to Greek modes of thought, it is another to write a Gospel with the deliberate purpose of conforming it to Greek thought. The view of Marcus Dods is pertinent here. He says:

> "The idea of the Logos was a Jewish-Alexandrian idea, and that the author sought to attach his Gospel to this idea is unquestionable, but it is a very long and insecure step from this to conclude that he was himself trained in the Hellenistic philosophy of Alexandria. The Logos idea is not essential to the Fourth Gospel; it is rather the Sonship idea that is essential. But the term and the idea of the Logos are used by the author to introduce his subject to the Greek readers. As Harnack says: 'The Prologue is not the key to the understanding of the Gospel, but is rather intended to prepare the Hellenistic reader for its perusal'. After the introduction the Logos is never again referred to. The philosophy one finds in the Gospel is not the metaphysics of the schools, but the insight of the contemplative, brooding spirit which finds in Christ the solvent of all problems."[15]

[14] Introduction to the Lit. of the N. T., p. 537.
[15] The Gospel of St. John in Exp. Greek Test., I, p. 671.

It is even possible to trace the origin of the Logos idea in John to the Hebrew concept of Wisdom, as is done by Rendel Harris in his book *The Origin of the Prologue of St. John.*[16] There is a very remarkable resemblance in the opening verses of John's Gospel to the address of Wisdom (σοφία in the LXX.) in Proverbs 8:22-30. Wisdom is made to say: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning (LXX ἐν ἀρχῇ) . . . When he prepared the heavens, I was there: when he set a compass upon the depth . . . . Then I was by him." If we could substitute σοφία for λόγος and say, "In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God," it would not be a far cry from Proverbs to the Prologue of John's Gospel. But perhaps we shall be wiser to look at the matter thus: The Gospel of Christ sprang from the fertile ground of Israel and its roots go deep into the soil of the Old Testament, but it grew and spread its branches in a world that was permeated with the thought and language of Greece. No Gospel could better illustrate the meeting of Israel and Greece than the Fourth Gospel, but we are to remember that *the origins and the sources were in Israel.*

Here let us pause to emphasize the fact that the Christ of the Fourth Gospel is the universal Christ. He is indeed the Messiah of Israel but that very fact validates the claim that he is the Saviour of the world. The Messiah of John's Gospel is no mere Jewish deliverer; he is the great Son of Man who says, "And I, if I be lifted up from the earth, will draw all men unto myself" (12:32), but as he himself told the woman at the well, "Salvation is from the Jews" (4:22).

The Author's Method

The author of the Fourth Gospel pursues a method in keeping with his purpose of writing that his readers "may go on believing that Jesus is the Christ the Son of God, and that believing ye may go on having life in his name." As

[16] See also, The Hebrew Philosophical Genius, by Macdonald, Princeton University Press, 1936.

has been said, he does not undertake to give a chronological life of Christ nor a logical treatise on his life and works. Eusebius told that Clement of Alexandria gave it out thus: "Last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a *spiritual* Gospel" (H. E., VI, 14). John's Gospel is a spiritual biography of Jesus of Nazareth, the Christ, the Son of God. The author selects his material and arranges it in accordance with his purpose. Logical sequence of ideas is not of primary importance. What appear to be strange breaks in the narrative and curious repetitions or continuations of previously introduced conversations are the result of the author's selection and arrangement of material in a manner befitting his purpose. What he presents is from the well of experience, memory and reflection. His method is that of a biographer who in earlier days knew his subject personally, who loved him dearly then, who loves him dearly now, who tells what he knows of the words and deeds of his hero in such fashion as to portray most effectively and accurately his personality. Such a biographer would not care for perfect accuracy in chronology. His supreme concern would be to reveal the character of his hero. Such a biographer is the author of the Fourth Gospel. John's Gospel is an *interpretative* Gospel, unfolding in a series of episodes and characterizations the meaning of the person of Jesus of Nazareth.

Plan of the Gospel

We are prepared now to understand how it is possible to recognize a plan in the Gospel as developing the author's purpose and how the discovery of such a plan will lead us to accept its structural integrity. The Gospel falls naturally into three divisions, unless we are to think of Chapter 21, the so-called Appendix, as separate from the main body of the Gospel, in which case there would be four divisions. We shall treat Chapter 21 as a part of the original Gospel. It may have been composed by the same author later than the main body of the Gospel, but no manuscript has been dis-

covered which omits it. The following outline is therefore suggested.

I. Introduction of the Christ. 1:1-51.
   1. General introduction as the Logos. 1-18.
   2. Introduction to Israel and to the Disciples by John the Baptist. 19:51.

II. Manifestation of the Christ to Israel. Chs. 2-12.
   1. Introductory Sign. 1:1-11 (Miracle of the Wine).
   2. The Manifestations. 1:12-11:46.
      (1) The Christ offers re-birth to Israel. 1:12-36.
      (2) Superiority of the Christ to the Patriarch Jacob (national salvation). 4:1-42.
      (A sign in Galilee, healing of the nobleman's son, 4:43-54).
      (3) The Relation of the Christ to the Sabbath. Ch. 5.
      (4) The Christ as the New Manna from Heaven. Ch. 6.
      (5) The Christ in the Temple—the Teacher of Israel. Chs. 7 and 8.
      (6) The Christ as the Great Shepherd of Israel. Chs. 9 and 10.
      (7) The Christ the Great Giver of Life (the raising of Lazarus). 11:1-46.
   3. The Christ Rejected. 11:47-12:50.

III. The Revelation of the Christ to the Disciples or the New Israel. Chs. 13-21.
   1. The Cleansing in the Upper Room. Chs. 13 and 14.
   2. The Christ as the True Vine—Life for the New Israel in the World. Chs. 15 and 16.
   3. The Christ as High Priest Presents the New Israel to the Father. Ch. 17.
   4. The Suffering Servant and the Lamb of God. Chs. 18 and 19.
   5. The Christ Victorious Over Death. 20:1-18.
   6. Manifestation of the Risen Christ and Acceptance by his Disciples. 20:10-29.
   7. Commission by the Risen Christ to the New Israel. 21:1-23.
   (Conclusion 21:24-25).

Description of the Plan

It would be impossible within the brief compass of this study to indicate all of the reasons for arriving at this interpretation of the Gospel. No detailed exegesis will be attempted but explanations must be given of certain important points. Perhaps this can be accomplished by a running description of the plan of the Gospel in the light of the author's purpose.

Having introduced the Christ as the Logos the author gives an introduction of the Messiah to Israel and to the disciples by John the Baptist. Now follows the account of the miracle of the changing of the water into wine. This miracle is a *sign* (2:11) and is suggestive of one of the important ideas in the Gospel, namely that of purification or cleansing. In a way it is prophetic of the cleansing the Christ will offer to Israel, including a cleansing of Israel's conception of Messiah, and of the cleansing he will eventually bestow upon believers, the New Israel. The "six waterpots of stone set there after the Jews' manner of purifying," filled to the brim with water at the command of Jesus, are symbolic of the completion of the old Levitical era of purification. The new wine taken from the well, as Dr. W. H. Davis has pointed out, represents the new era of purification inaugurated by the Christ.

Now is presented the first characterization of the Christ in his public manifestation to Israel. At the Passover feast he appears suddenly in the temple and cleanses it. Malachi had said, "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifer of silver: and he shall purify the sons of Levi" (3:1, 2, 3). The Christ now offers re-birth to Israel. He tells Nicodemus, one of the princes of Israel, and a leader of the sect of the Pharisees, the religious teachers of the nation: "Marvel not that I said unto thee, Ye (ὑμᾶς

plural) must be born from above." The necessity of a new birth lies upon all Israel, and particularly upon her rulers. As the brazen serpent of Moses gave life to the nation when it was in process of birth in the wilderness, so will the Christ, the great Son of Man, give purification and life to Israel and to the world now by his lifting up (2:14-16). Here the author inserts the passage pertaining to "a questioning on the part of John's disciples with a Jew about purifying" (2:25) to show that the purification offered by the Christ is superior to that of John the Baptist, who himself testifies, "He must increase, but I must decrease" (2:30).

The next portrait of the Christ reveals him as the giver of life and salvation that are superior to the salvation claimed through the Patriarch Jacob. The symbolism of the Fourth Gospel must be acknowledged here in the conversation of Jesus with the woman at the well, and elsewhere. The woman asks, "Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons and his cattle?" (4:12). Jesus, about whom the woman later inquired, "Can this be the Christ?" declares: "Every one that drinketh of this water (Jacob's water) shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (4:13-14). We call to mind the words of Zechariah, "And it shall be in that day, that living waters shall go out from Jerusalem" (14:8). If it seems objectionable to interpret Jacob's well and water as symbols, attention is called to the fact that both Jesus and the woman are represented as using symbols in the conversation. Certainly at that period Jacob could mean nothing in so far as the quality of the water is concerned, yet the woman asks Jesus if he is greater than Jacob because the water he offers will forever satisfy thirst while the water from the well will not, and obviously the water of which Jesus speaks is a symbol of the life he offers.

At this juncture the account of a miracle in Galilee is given, the healing of the son of the "nobleman" of Caper-

naum. This is called the "second sign that Jesus did, having come out of Judea into Galilee" (4:54). The purpose of this sign seems to be to reveal the type of faith the Christ is seeking. The "nobleman" did not require "signs and wonders" to believe (4:28, 49).

The Messiah is now revealed in his relation to the Sabbath (Ch. 5). During "a feast of the Jews" he heals a man at the pool of Bethesda on the Sabbath day and precipitates a controversy with the Jews. His defense is that he does what he sees his Father doing. He exercises the prerogative of his Father of working on the Sabbath. Thus does he make himself equal with God and superior to the Sabbath (vv. 17-19). Dr. W. H. Davis has pointed out in this connection that Jesus claims he is "owner of the Sabbath, that Israel is his people."[17]

In the miracle of the feeding of the five thousand and the long discourse in the synagogue at Capernaum the Christ is presented as the New Manna. Edersheim[18] cites a passage from the Midrash (the commentary *Tanchuma* on the Pentateuch) showing that the rabbis taught that "God would work all the miracles which he had shown in the wilderness in a fuller manner for Zion in the latter days." Jesus had fed the five thousand as Jehovah had fed his people with the manna in the desert. The crowd at Capernaum asks Jesus, "What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat" (6:30, 31). Jesus told them: "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man say eat thereof, and not die" (6:48-50). Thus does Jesus claim to be the New Manna, the new bread from heaven, with power to give eternal life.

The fifth manifestation of the Christ (Chapters 7 and 8) reveals him as the great teacher in the temple who is superior to Israel's greatest teacher, Moses. Again the Christ

[17] Review and Expositor, Vol. XXXII, No. 4, Oct. 1935, p. 375.
[18] Life and Times of Jesus the Messiah, II, p. 725.

suddenly appears in the temple. He went up to the feast of Tabernacles "not publicly, but as it were in secret" (7:10). But in the midst of the feast he appeared unexpectedly *in the temple* and began to teach (ἐδίδασκεν, imperfect). This is one of the sections of the Gospel which has been re-arranged by a number of scholars. But let us notice carefully the facts that make of Chapters 7 and 8 a unity. Jesus is presented here as a teacher who undertakes to interpret the law of Moses in such fashion as to reveal his superiority to Moses. The Jews marvel at his pretensions, and he claims to be a teacher sent from God (7:14-16). He shows the imperfection of the law of Moses in that it must be broken in order to keep the law of circumcision by performing this rite on the Sabbath day (7:19-24). The people asked, "Can it be that the rulers indeed know that this is the Christ?" (7:26). The author again makes clear that Jesus is teaching in the temple (7:28). He cannot be arrested because "his hour was not yet come" (7:30), and the people ask, "When the Christ shall come, will he do more signs than those which this man hath done?" On the last day of the feast Jesus gives the great invitation: "If any man thirst, let him come unto me and drink" (7:37). Had the prophecy of Joel come true: "And it shall come to pass in that day, that . . . a fountain shall come forth of the house of the Lord" (3:18)? Some of the people now said, "This is the Christ," but others argued that "the Christ cometh of the seed of David, and from Bethlehem" (9:41-43). Again an attempt to arrest Jesus fails: "No man laid hands on him" (44) and the officers said, "Never man so spake" (46).

The passage on the woman taken in adultery comes here (8:1-11). This passage is wanting in the great manuscripts Aleph, A, B, C and L. It appears in Codex Bezae, several uncials of lesser importance and more than 300 cursives. The subject, however, is germane to the great temple discourse. It represents Jesus as teaching in the temple and as setting aside the law of Moses concerning the punishment for adultery in order to bestow forgiveness. The controversy with the Jews is resumed as Jesus claims benefit of

the Mosaic law of witness in his assertion that the Jews should believe on him because both he and the Father agree in the witness that they bear concerning him. (8:17-18). Again it is made plain that he is teaching in the temple (20). This section closes with the great claim of Jesus to be superior to Abraham: "Before Abraham was, I am" (58). And now we read, "Jesus was hidden (ἐκρύβη) and went out of the temple" (59). He departed as suddenly as he had come. He is a prophet like unto Moses (see Deut. 18:15-22), but is it far-fetched to see in the author's portrayal here also the priest-king Melchizedec, to whom Abraham paid tithes, "Without father, without mother, without genealogy, having neither beginning of days, nor end of life" (Heb. 7:3), who appears suddenly on the Old Testament scene as "king of Salem" and as "priest of the Most High God" (Gen. 14:18), and as suddenly disappears?

We pass to the next characterization of the Christ (Chs. 9 and 10). It was close to the Feast of Dedication (10:22). Jesus healed a man born blind, precipitating another clash with the Jews, with the result that the man who was once blind was excommunicated. (9:22, 34). Jesus reveals himself to this man who had been excluded from the synagogue as the Son of Man, and then in contrast with the false shepherds who had done nothing to help the man while he was blind and had treated him heartlessly after his healing, presents himself as the great Shepherd of Israel. "I am the good shepherd: the good shepherd layeth down his life for the sheep" (10:11). Ezekiel had prophesied against the shepherds of Israel "that do feed themselves": "The diseased have ye not strengthened, neither have ye healed that which was sick." But in due time the Lord himself would "search his sheep" and deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezek. 34). The Lord had fulfilled this prophecy and the great Shepherd had come to "gather the lambs with his arm, and carry them in his bosom" and "gently lead those that are with young" (Isa. 40:11).

The seventh and final manifestation of the Christ to Israel is developed from the raising of Lazarus from the dead. In this miracle Jesus exhibits not only his power to raise the dead but testifies in dramatic and climactic fashion the power of the Christ to raise the Jewish nation from the dead. The great sign was the signal for the initiation of the events which dramatize Messiah's rejection by his people: the rulers plot his death (11:47-57), Mary anoints him for burial (12:1-9), Jesus presents himself to the nation as King Messiah, but withal a lowly Messiah who came riding into the city, not upon a warlike steed but upon a lowly ass (12:12-19); Jesus reveals the true nature of the Christ after the Greeks ask to see him—he is the Son of Man who must be lifted up, who must die and be raised, that he might draw all men unto himself. (12:20-36). Now follows the evangelist's explanation of the great rejection: It was the fulfillment of Isaiah's words, "He hath blinded their eyes, and he hath hardened their heart; Lest they should see with their eyes and perceive with their heart, and should turn, and I should heal them" (12:37-43). And now the final words of doom from the Christ himself, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." (12:44-50).

The Revelation to the New Israel

This brings us to the final division of the Gospel which can be considered in only the briefest fashion. The chapters 13-21 have been entitled "The Revelation of the Christ to the Disciples or the New Israel." As the second main division of the Gospel was introduced with an act of cleansing (the cleansing of the temple), so this division opens with an act of cleansing. The remnant of Israel that would be saved, that would believe on the Christ, that would "return . . . unto the mighty God" (Isa. 10:21) is gathered with the Christ for the final Passover. As Aaron and his sons had been washed by Moses at their dedication to the service of Jehovah at the door of the tabernacle of the congregation

(Ex. 29:4), these men had been made clean "because of the word" which Jesus had spoken to them (15:3). Even so, there is one who is not clean, and the New Israel must be purged of his presence before the Son of Man can be glorified. (13:30-31). So Jesus tells Simon Peter, "He that is bathed all over (λελουμένος) needeth not save to wash (νίψασθαι) his feet, but is clean all over (ὅλος)". There was a laver of brass "between the congregation and the altar," and it was said, "Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister." (Ex. 30:17-21). This washing, it is to be observed, was to be repeated again and again; the first washing was performed but once. These men in the Upper Room are approaching the new altar of a Universal Israel and an Everlasting Gospel, and with their great High Priest they must sanctify themselves for the entrance into a new Holy Place. Their feet having been washed, the new commandment of love is given and the Paraclete is promised. There is no need to think of the long dissertations in Chapters 15 and 16 as being spoken in the Upper Room while the disciples stood waiting for the great prayer of Chapter 17, which some scholars hold must have been said of necessity likewise in the Upper Room. Jesus' command, "Arise, let us go hence," in the last verse of Chapter 14, must be taken at its face value. It terminates the episode in the Upper Room.

What follows is suggestively not in the cloistered atmosphere of the Upper Room but "in the world" where these men of the New Israel will have tribulation (16:33). Because of the tribulations which will beset these men in the world Jesus reveals himself as the True Vine. In the world of chaos and sin, he, the "rod out of the stem of Jesse," the "Branch out of his roots" (Isa. 11:1), will be the unifying, life-giving bond of an eternal fellowship with God. Here is the secret of security and eternal peace for all believers in a world of perplexity and confusion. The life blood of the great fellowship of believers is to be the Eternal Christ.

Revealing himself thus as True Vine, Jesus discourses further on the meaning of the new commandment and of the Paraclete. It is possible that this discourse was given in the temple area and that the great prayer of Chapter 17 followed immediately while a solemn, hushed group of men stood in the soft light of the Paschal moon as the High Priest of the New Covenant offered them in everlasting consecration to the God of their Fathers.

Chapters 18 and 19 contain the moving story of the Suffering Servant and the Lamb of God. In Chapter 20, verses 1-18, the tomb that held the body of the Christ for a brief season is empty and the Risen Christ reveals himself to a believer, Mary of Magdala. Now the story is given of how the disciples accept the Risen Christ (20:19-30), and in Chapter 21 the Risen Christ gives commission to the men he has called into his service to feed the sheep that hunger for the life from God that was made manifest in Jesus of Nazareth, the Eternal Christ.

The interpretation we have given of the Fourth Gospel indicates that a plan is unfolded in the Gospel which is in harmony with the stated purpose of the author in writing. In the present structure of the Gospel may be recognized a literary arrangement that conforms to the author's purpose of presenting Jesus of Nazareth as the Christ, the Son of God, and through this presentation encouraging Christian faith and experience. It is impossible to see the work of redactors and revisers in the Gospel. The unity of the original purpose as it is developed in the Gospel most certainly would have been marred or wiped out altogether by redactors or revisers whose purposes were at variance with the purpose of the author. The unity of the Gospel's structure and the harmony of the structure with the purpose refute the hypotheses of revision and redaction. We may likewise conclude that the good case to be made for the unity of structure makes it improbable that the Gospel was accidentally disarranged.

John told his story well. There is no need for any man to attempt to tell it better.

The Foreign Missionary Centennial of the Presbyterian Church

Robert E. Speer

The Board of Foreign Missions of the Presbyterian Church in U. S. A. is celebrating this year the 100th anniversary of its establishment by the General Assembly at its meeting in Philadelphia on June 7, 1837. Inasmuch as the Southern Presbyterian Church was an integral part of the Presbyterian Church in the U. S. A. until the Civil War, this celebration is in reality the celebration of the foreign missionary work of both Churches. While the present Board was erected in 1837, this was not really the beginning of the foreign missionary work of the Presbyterian Church. The Board was simply the successor of the Western Foreign Missionary Society which had been organized by the Synod of Pittsburgh on October 24, 1831 in the old Second Church of Pittsburgh located in what was then Diamond Alley. Behind this simple statement lies a century and a half of living history in which our fathers were forging a new type of individual character, beating out a body of reasoned religious conviction, and working their way to what they believed to be a true conception of the nature and mission of the Church.

The Presbyterian Church in America was cradled in missionary sacrifice and devotion. Of the seven men who established in 1704 the first Presbytery, the Presbytery of Philadelphia, all but one were immigrants from Scotland and Ireland, and also with a single exception they were men without property. They ministered to a people living in deepest need, struggling to win a subsistence and to establish homes in a new land, with no wealth or resources except their own industry, frugality and indomitable courage. Such a people, almost penniless, could provide the merest pittance for the support of their ministers. Nevertheless a ministry was found ready to meet such conditions and a

Church arose which was able to live only by its unconquerable missionary spirit. The extract which a Moderator of the church read at one of our Assemblies with regard to the one-room log cabins, the earth floors and the poverty of our early Presbyterian progenitors in Pittsburgh was no travesty. It was from the lives of poor and brave men that we sprang, and if we are rich today our chief wealth is the inheritance of their memory.

As the Scotch-Irish immigration increased and poured inland to Pennsylvania and Virginia, and west and south, it was the missionary spirit alone which traveled in it and after it and built the Church in the most frontier communities. In 1741 the Presbytery of Hanover in Virginia sent the Rev. John Craig out through all the settlements to do what he could to ordain elders and to found churches. When he reported, the Presbytery was amazed at the number of men he had ordained and expressed its surprise that he had found so many competent for such office. "Well, brethren," he replied, "when I could not find hewn stone, I took a dornick." It is a sure shibboleth of the genuine Scotch-Irish. When in my boyhood, in the old town of Huntingdon, in central Pennsylvania, we boys meant real business in our clan wars we fought with dornicks. Out of such rough, but firm and honest stuff our first missionary churches were built.

And it was in this same year 1741 that the first real foreign mission work of the Church began. The Presbytery of New York sent Azariah Horton to the Shinnecock Indians on Long Island under support of the Society in Scotland for the Propagation of Christian Knowledge. And he was followed by David Brainerd and his brother John in work for the Indians on the Delaware. It was forty years later, in 1781, that the first Presbytery was organized west of the Alleghenies. On Wednesday, September 19, one month before the surrender of Cornwallis at Yorktown, three ministers and three laymen who were to have met at Laurel Hill in what is now Fayette County were prevented from meet-

ing there by an incursion of Indians and met instead at Pigeon Creek in what is now Washington County, and as Mr. Pears says in his admirable sketch of the Western Foreign Missionary Society, "constituted themselves the Presbytery of Redstone, the first Presbytery west of the Allegheny Mountains, the modest bounds of which were the formidable barrier of the mountains themselves on the east, Lake Erie on the north, Virginia on the south, and on the west the setting sun." It was out of this gathering, though the men did not realize it, that the organized foreign mission work of our Church was to spring.

Eight years after the constitution of the Presbytery of Redstone the General Assembly was organized, and among its first actions was the consideration of the missionary duty of the Church. Each of the four Synods composing the Assembly was advised to name two missionaries and to collect funds for their support, the General Assembly to approve the appointment of the missionaries and to direct their work. We can see now, looking back, that tides were flowing which were to bear much cargo. In 1802 the General Assembly established a Standing Committee on Missions, and that same year the Synod of Pittsburgh at its first meeting began a new era in the missionary life of the Church. When on September 29, 1802, under instructions from the General Assembly of that year, the elements of Presbyterianism in this area, of what was then the Synod of Virginia, met to constitute the Synod of Pittsburgh, the first step was to complete the organization of the Synod and to provide its rules of government. But the instant this had been done, the new Synod voted in its first resolution that "The Synod of Pittsburgh should be styled the Western Missionary Society," and went on at once to adopt a second resolution, "The object of the Missionary Society is to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and if need be among some of the interior inhabitants, where they are not able to support the Gospel." In accordance with these resolutions the

Synod proceeded immediately to make provision for gathering the Scotch-Irish families, in their wild and widely scattered homes, into churches and supplying these "occasionally with the ordinances of religion until houses could be built and pastors could be provided." Without waiting to complete this task, however, the Synod pressed forward at once with its truly foreign missionary work among the Indians and established in quick succession missions among the Senecas, near Buffalo, the Wyandots at Sandusky, the Ottawas at Maumee, and the Cornplanters on the head waters of the Allegheny. The familiar but groundless charge of a narrow missionary spirit cannot lie against the missionary undertakings of our fathers. Their work in these missions "consisted in securing lands, opening schools, employing interpreters, giving instruction in the arts of agriculture and in preaching the gospel."

The deep tidal influence which expressed itself at this first meeting of the Synod of Pittsburgh had a simultaneous expression in the life of a young farmer driving his plow on his rocky farm in Litchfield County, Connecticut. It was there, as to Elisha behind his oxen, that God's call came to Samuel J. Mills, Jr., and he went out to begin with his companions in the Haystack Prayer Meeting at Williams College the Movement which resulted in the American Board of Commissioners for Foreign Missions, and then also to project the plans which led to the American Bible Society, the American Tract Society, the Colonization Society and the United Foreign Missionary Society. In this last our own General Assembly was included. It was organized in 1816 and included our own Church and the Reformed Dutch and the Associate Reformed Churches, and its object was "to spread the gospel among the Indians of North America, the inhabitants of Mexico and South America and other portions of the heathen and anti-Christian world."

The United Foreign Missionary Society had much to commend it. It brought together these allied Churches, and it did a useful work with a mission in Haiti and with nine

missions to the Indian tribes and with sixty missionaries. It was, however, a voluntary society like the American Board and not a distinctively Church organization under Church control. Membership was an optional and individual affair, open to those who would pay three dollars annually or thirty dollars at one time. After ten years of useful and successful work it was transferred to the American Board. Behind its transfer, however, there lay long discussions and deep debates, and many considerations clearly entered into the course and issue of the matter. There were elements of territorial and racial relationships, of temperament and policy, but behind all these, in the views of the men of Western Pennsylvania and of those who sympathized with them in New York and Philadelphia, like W. W. Phillips and Ashbel Green, and in Princeton like Samuel Miller and Archibald Alexander, there were fundamental questions of principle having to do with the nature of the missionary obligation and the conception of the character and function of the Church. For some years these questions had been in debate and the minds of a group of men in the Synod of Pittsburgh had been growing clearer and clearer with regard to the essential principles at stake. In 1831 the path of duty shone forth before them bright and plain, and at the Synod meeting on October 24, a full statement was presented and adopted, setting forth the needs of the world and the opportunities for spreading the gospel abroad, and proposing the immediate organization by the Synod of a distinctively foreign missionary society or board under its control. There was generous and affectionate recognition of the noble work of the American Board and respectful reference to the Board of Missions of the General Assembly, but the latter was concerned with domestic missions and the former was a voluntary organization which could not express or discharge the corporate and official responsibility of the Presbyterian Church. It was urged that there were special reasons why the Synod of Pittsburg should act. It was united. It was on the frontier. It had the confidence of

its constituency. There were great Christian forces in and around it, in the middle and western states, which could be brought up "to this great and blessed work." The Synod proceeded forthwith to act. And this was its action:

> "Without any feeling of unkindness to any existing Board, here in these western regions, of this large and opulent republic, the friends of the perishing heathen can lift up a banner intended for other benefactors, and other ardent aspirants after missionary toils and labors, than any institution has yet numbered, and from hence a stream of benevolence can roll, which shall meet and commingle with those of distant places, and the friends of God, even here, supply its demand without coming in unhappy conflict with any other society whatever. Disclaiming all party feelings, therefore, and listening to that voice from the Mediatorial throne, which seems to say, 'Arise and be doing—collect my scattered soldiers, and display my banner, for the day of Salvation is opening on the world!' this Synod, trusting in the aid and guidance of the God of Missions:
>
> "Resolved, 1st. That it is expedient forthwith to establish a Society or Board of Foreign Missions, on such a plan as will admit of the coöperation of such parts of the Presbyterian Church as may think proper to unite with it in this great and important concern."

The sagacious men who had prepared for this hour came ready with a fully drafted Constitution of which the following were the first three articles:

> "Article 1. This Society shall be composed of the Ministers, Sessions, and Churches of the Synod of Pittsburgh, together with those of any other Synod or Synods, Presbytery or Presbyteries, that may hereafter formally unite with them, and shall be known by the name of the Western Foreign Missionary Society of the United States.
>
> "2. The objects of the society shall be to aid in fulfilling the last great command of the glorified Redeemer,

by conveying the gospel to whatever parts of the Heathen and anti-Christian world the providence of God may enable this Society to extend its evangelical exertions.

"3. The centre of its operations shall be the city of Pittsburgh, at least until such times as the Board of Directors shall judge that the interests of the cause require a change of location, which however shall never be effected without the consent of the Synod of Pittsburgh; and in the event of such a change, then the special provisions of a Synodical supervision, shall be transferred to the General Assembly, or to that particular Synod within whose bounds the operations of the Society shall be concentrated."

This last article indicates what was in mind. It was the transfer of this society to the General Assembly as the official agency of the whole Church through which the Church in its corporate character would act as a missionary society. This fundamental principle was set forth in the letter in which in November, 1831, the officers of the society explained its character and appealed in its behalf to the churches of the Synod and to any others who might be willing to act with them. Note its clear and bold statements:

"It is conceived that no existing Board does in fact fill that place which is here proposed, and which seems requisite to a complete enlistment of the charities and prayers of the whole Presbyterian Church in the great and glorious work of Missions to the heathen.

* * * * *

"Aside from such a degree of Synodical supervision as seemed necessary to the very existence of such a society, you will see by examining the accompanying constitution, that it is strictly a Presbyterial arrangement, and gives the management of the whole concern to those from whom the resources are to be drawn. It aims at uniting those portions of the Presbyterian

Church, which prefer such a plan of operation, in a new, and earnest, and persevering endeavor, to fulfill the duty which we owe to the heathen of our own and foreign lands; and of imparting to our church judicatories as such, a due sense of responsibility and such a missionary impulse as these eventful times imperiously require. If the undertaking owned and blessed of God, meets the friendly consideration of our churches and Presbyteries, it will be subject to their control, and can, if they wish it, be transferred as to the centre of its operations, to whatever part of the church they please. In the meantime, Dear Brother, let us be up and doing. We are anxious to dispatch if possible this very year, a Mission to Central Africa, or some still more eligible unoccupied field on the Eastern continent, and we would be glad at the same time to institute a Western Mission, so soon as we may be able to make a judicious selection of the best opening for such an effort.

* * * * *

"Is there not something connected with a stated ecclesiastical attention to this blessed work—this heavenly cause; a soul-awakening and a life-giving influence, which all our judicatories need, to impart a deeper tone of piety to all the details of ministerial and ecclesiastical duty?"

In this clear and earnest but temperate and moderate way the new Society spoke to the Church of the duty of the Church as a Church, and of all its own Courts and members, to engage in the work of foreign missions, but its secretary when he spoke out for himself laid aside this caution and struck with all his might. His words were later embodied in a vote of Assembly, quoted on page 430.

But he could strike harder even than this at the malproportion of the functioning of church courts: "On what appointments," he bursts forth, "do pastors and elders sit in the house of God and hold the keys of the Kingdom of

Heaven, but that which commissions them to go and disciple all nations? If, at the bar of such courts, by the very fact of their lawful existence, the perishing heathen have no right to sue out the payment of a Redeemer's mercy, then the most material object of their sitting is cancelled; and that neglected, starving portion of mankind, who enter with a specific claim, are turned out to find relief by an appeal to the sympathy of particular disciples. Will 'the Head of all principality and power' stay in judicatories where the laws of His kingdom are so expounded? Until something more is done for the conversion of the nations, what article on the docket of business can be relevant at any meeting, if this is not? Shall a worthless, unsound delinquent be told that, according to the Word of God, and the constitution of the Church, he has a right to come and consume hours of time in trifling litigation; and shall a world of benighted men, who have received as yet no hearing, and no mercy, and no information that Jesus has left a deposit for them also, be turned over to the slow and uncertain compassion of individuals?"

Here then in this action of the Synod of Pittsburgh in 1831 do we find the beginning of our Church's foreign mission organization. But was this the beginning? No. As always, many anticipating and preparing forces led up to this. There were the fundamental faith and integrity of the pioneers. Men who believed as they believed and to whom the gospel was what it was to them could not in honesty refrain from bidding churches and the Church to the missionary task. In that background of preparation there was Samuel Mills listening to God's call among the hills of Litchfield County; there was John Lowrie's home in Edinburgh and the homes which he established in Pennyslvania first in Huntingdon County and then in Beaver County where Walter Lowrie, the first Vice-President of the Western Foreign Missionary Society, and the first secretary of our present Board of Foreign Missions grew up; there was the home in Williamstown, Mass., where Elisha Swift was born and

where the Haystack Prayer Meeting threw its influence around his boyhood in the last years of his father's pastorate; and there were sacrifices and prayers to which under God we owe whatever of good and truth there is in us today.

We go back today to these beginnings and to their consummation in 1831. And there we meet, as I have been trying to make clear, some great personalities and some great principles, the founders and the foundations. Among the personalities stand out the Hon. Harmar Denny, an elder in the First Church of Pittsburgh, and Francis Herron, the pastor of the First Church. Denny was president and Herron was chairman of the Executive Committee of the new Society. With them was a group of the ablest and most trusted leaders of the Church: Phillips, Green, Alexander, Miller, Halsey, Baird, Patterson, Campbell, and others, all of these either directors or vice-presidents. But foremost and determinative of all were two men, the Rev. Elisha P. Swift, the corresponding secretary, and the Hon. Walter Lowrie, the first vice-president. Swift represented in the Church the old New England American character of the best type. He was born of two lines of Christian preachers reaching back on his mother's side to John Eliot, the apostle to the Indians. He was educated at Williams College under the overpowering influence of the Haystack Prayer Meeting and its consequences, and at Princeton Seminary where he was graduated in the third class in 1816. He was accepted by the American Board as a foreign missionary but, prevented from going, was employed by the Board as an agent in Virginia and the Ohio Valley. He soon settled in the church at Dover, Delaware, and from there came to Pittsburgh in 1819 and here for the next forty-six years he was as a burning and a shining light, a flaming prophet of the Church's missionary duty. He was one of the humblest and most self-forgetful of men, desirous of no praise, but with a keenness of discernment of fundamental principles which no confusion of debate or controversy could ever blur, and with a spirit that knew absolutely no fear of men or of

difficulties. It was said of him that he was unsurpassed as an advocate of every good cause, but that at the very mention of foreign missions he was as a war horse catching the sound of battle. Those who heard him speak remembered ever after "his great eye all aglow with the fire of genius, his heart heaving with emotion, and his majestic form raised to its full height, as he preached the gospel or as he proclaimed the glorious missionary character of the Church."

The other of the two inspiring forces of the new Society was the Hon. Walter Lowrie. If Swift represented the old New England-Princeton tradition, Lowrie was the incarnation of the Scotch character. Sober, stedfast, calm, sincere, tenacious, he gave of his wisdom, his means, and his children to the cause. The first large gift was his contribution of $1,000, and one of the first missionaries was his eldest son. When Swift resigned the secretaryship to resume the pastorate in 1835 the post was pressed upon Lowrie, then Secretary of the United States Senate after his full term as Senator for Pennsylvania. He declined at the time but two years later accepted, was the efficient leader in transferring the Society to the Assembly, and became the first Secretary of the Assembly's Board. I have been reading the volume in MacMaster's "History of the American People," covering the years 1820 to 1830, and also Benton's "Thirty Years in the United States Senate" to appreciate afresh the background of our American life when the foreign mission work was begun and also the training of Walter Lowrie for his work for the Church. With such a knowledge we thank God afresh for the men so truly great and so deeply good who had the courage and faith to lay for us the sound foundations.

And what were these foundations? First of all, the one and only foundation, which is Jesus Christ our Lord. They accepted with unreserved conviction the representation of Christ in the New Testament. His was the only Name. He was the only Saviour. His Gospel was for all the world and must be given to all the world. This duty was not

optional or elective. It was inherent in discipleship. The Church herself therefore was a missionary society. As a later Assembly, under Walter Lowrie's leadership, declared in 1847: "The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object."

The bases of this missionary duty were not superficial or transitory. In one of the early statements of Walter Lowrie and his son John, after the latter had returned from India and joined his father, these bases were set forth: "1. The origin of the mission cause in the eternal love and purpose of God. 2. The command of our Lord. 3. The example of the primitive Church. 4. The benevolent nature of the Christian religion. 5. The spiritual condition of men without the gospel. 6. The events of Providence in our day. 7. The seal of the Holy Spirit. 8. The certainty of final success." On these foundations the founders built.

And what was the work which the founders built on these foundations? As their letter of November, 1831, indicates, they desired to dispatch that very year in the months that remained, a mission to Central Africa. This and a mission to India they proceeded at once to project. They addressed communications to the Societies of Inquiry at Princeton and Western Seminaries and received offers of service at once from four young men. The first two to be started were Pinney and Barr, both of Princeton Seminary and ordained by the Presbytery of Philadelphia, but Barr died of cholera in Richmond while they were waiting for their ship to sail from Norfolk and Pinney sailed alone in January, 1833, for Liberia, The next to go were John C. Lowrie and William Reed and their wives, Lowrie from the then New Castle Presbytery and Reed from Huntington Presbytery, who sailed for India in May, 1833. Thus the work began. Then followed a short-lived mission to Smyrna, where Josiah Brewer, the father of one of the ablest and

most Christian judges who ever sat in the United States Supreme Court, David J. Brewer, was the devoted missionary, and two missions to the American Indians, one among the Weas in the Indian territory beyond Missouri, and the other among the Ioways. When the Society was turned over to the General Assembly in 1837, it had missionaries just ready to sail for Singapore en route to China and it transferred these and a score of other missionaries and an income which had risen to $40,266 in the year ending October 15, 1837. This was what they builded. But the bare record is a poor and inadequate tale. One needs to read, as I have done, the minutes of their transactions recorded in a priceless old leather bound volume which is preserved, showing how they faced their task and its new and untried problems and how far-sightedly and prudently they went ahead building as for time and eternity, while always contemplating and desiring and working for their own dissolution and absorption in a greater effort, a board or society which would represent not one Synod only but the whole Church, when at last the General Assembly itself would constitute a Board under its control and commanding the resources of the whole Church and calling them forth in one worthy and adequate effort to accomplish the whole missionary duty of the Church.

At last, after six years of effort and debate which stirred the Church from end to end and to its deepest depths, the desire of the founders was fulfilled and the General Assembly of 1837 took over the Western Foreign Missionary Society and transformed it into the Board of Foreign Missions of the Church. They were tragic years. The issues involved in the question of missionary organization were intwined with the issue of the Old and New School controversy and with diverging affiliations which ran, some back into New England and others back to Scotland and Ulster and Donegal. But the issue as to foreign missions was settled and, as the Reunion of 1871 proved, it was settled ultimately for the whole Church, when the Assembly of 1835,

using Swift's words, voted "that it is the solemn conviction of this General Assembly that the Presbyterian Church owes it, as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that in her distinctive character as a church, to the command which He gave at His ascension into Heaven: 'Go ye into all the world and preach the Gospel to every creature.' It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting on our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a Church of Christ, to send the Gospel to the heathen, the Jews, and the Mohammedans. It is regarded as of vital importance to the welfare of our Church, that foreign as well as domestic missions should be more zealously prosecuted, and more liberally patronized; and that as a nucleus of foreign missionary effort and operation, the Western Foreign Missionary Society should receive the countenance, as it appears to us to merit the confidence, of those who cherish an attachment to the doctrines and order of the Church to which we belong." And the Assembly of 1837, which took over the Western Foreign Missionary Society, voted "That the General Assembly will superintend and conduct, by its own proper authority, the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose, and directly amenable to said Assembly."

Pursuant to the action of the Assembly which named eighty directors, the Board assembled for its first meeting in Baltimore on October 31, 1837, with sixteen ministers and nine laymen present. The new Board took over the funds, Missions and papers of the Western (or Presbyterian) Foreign Missionary Society from the Synods of Pittsburgh and Philadelphia and provided for an auxiliary relationship to it on the part of the Central Board of Foreign Missions of the Synods of North Carolina and Virginia which had been auxiliary to the American Board of Commissioners for For-

eign Missions. The Board proceeded to elect Dr. Samuel Miller of Princeton Seminary, President, and the Hon. Walter Lowrie, Corresponding Secretary, and an Executive Committee of five ministers and four laymen who were to direct the work in the interval between the semi-annual meetings of the Board, with headquarters in New York City.

The work which the new Board took over from its predecessors consisted of (1) the North India Mission with four stations and twenty-three missionaries; (2) the Smyrna Mission with two missionaries detained for want of funds; (3) The China Mission of which the report stated, "The Rev. John A. Mitchell and the Rev. R. W. Orr and Mrs. Orr are ready to embark in the first vessel. A physician is delayed for want of means to send him out. The matrices for the Chinese metal type are in preparation at Paris, with much promise of complete success." (4) the West Africa Mission with one colored licentiate in Liberia; and (5) two Indian Missions among the Weas and the Ioways.

One of the first problems of the Board was the question of promotional work, and Dr. C. C. Cuyler reported for a special committee:

* * * * *

> " 'Whilst, in view of this Board, the system of agencies has been often greatly abused by the undue number, the expensiveness, and the frequent inefficiency of the incumbents, yet this Board are fully persuaded that no extended and efficient organization can, in the present state of the Church, be long sustained without adequate agencies: Therefore,
>
> " 'Resolved, That this whole subject be, and hereby is, referred to the Executive Committee with instructions to appoint and sustain such agents as they may find necessary to the carrying on of the business of the Board.' "

On the evening of November 1, 1837, a popular meeting was held, addressed by Walter Lowrie; his son John, home from India; Dr. Gardiner Spring; and the Rev. John A.

Mitchell, just ready to embark for China. After this meeting the Board adopted the following resolution and adjourned:

> "Resolved, That all the pastors in the Presbyterian Church, friendly to the operations of this Board, be respectfully requested to bring the subject of Foreign Missions before their respective churches, in any manner they may deem best, on the first Sabbath in January, 1838."

This was the beginning of the first year of the Board's history. At the end of the year the Board presented its Annual Report. It opened with the statement: "The Board of Foreign Missions of the Presbyterian Church, in presenting to the General Assembly their first Annual Report, would, first of all, acknowledge with grateful hearts, the favour of God, as manifested to them, in the encouraging dispensations of his providence. During the past year the Board have gone into operation, many of the churches have cordially united in its support, and the lives of their missionaries have been graciously preserved."

And this first report closed with words which may well be addressed to General Assemblies today:

> "Now if at the commencement of their Foreign Missionary operations, at their first anniversary, the General Assembly were to take the high ground, that it is the solemn duty of the Church to send out every qualified missionary that is accepted by the Board, and with prayer were to adopt suitable resolutions on the subject, the Church, as far as the General Assembly is concerned, would occupy that position which is required of her, by the glory of the Redeemer, the good of missions to benighted perishing men, and her own best interests. An effort would thus be made to bring up all her members to the requirements of the Bible; and every member of the Church, would, in the sight of God, and his own conscience, be personally and individually respon-

sible, according to his means and circumstances, for every missionary delayed at home. In the providence of God and by his blessing, no branch of the Church of Christ has an organization so perfect to become a missionary community as that of the Presbyterian Church in the United States of America; and if her highest judicatory, in first raising the Foreign Missionary standard, should, in the fear of God and in humble reliance on his blessing, inscribe upon her banner, IT IS THE DUTY OF THE CHURCH TO SEND OUT AND SUPPORT EVERY QUALIFIED MISSIONARY THAT MAY BE ACCEPTED FOR THE FOREIGN FIELD, it would be an effort pleasing to God, and which angels and good men would rejoice to contemplate.

"Why should this great work be delayed? The Church has the same Bible now she will have then, the same responsibility resting upon her, the same motives, and the same Lord and Saviour to be with her, to hear her prayers and bless her efforts. In the providence of God, our branch of Zion is now called to take part in this great work; the experiment is now to be made, whether or not she will become a missionary church, and unite in sending the knowledge of the Saviour to the heathen. By the advancement of this cause the glory of God will be promoted, as well as good will to man, and the peace and holiness of the Church. Who is on the Lord's side? God in his providence propounds this question to every member of the Presbyterian Church, and to him must the answer be returned."

There is no room here for any detailed account of the expansion of the century. I can only say that we began with two Missions, and we now have twenty-five, a number of them representing consolidations. I remember when we had a great many more Missions, two each in Japan, Persia, Shantung, and Siam, but we combined them. We began with two churches, one in Allahabad and one in Lodhiana. Contrary to the general impression Allahabad is the older of

the two. Now we have 5,000 churches. At the end of thirty years we had only 1,500 members in our churches throughout all the mission fields. At the end of sixty years the number had grown to 60,000. At the end of the century it has grown to between 500,000 and 600,000. We have more members on the foreign field than we have in all the synods west of the Mississippi; more than we have in New York, New Jersey and all New England combined; and we have built up these churches against overwhelmingly greater difficulties than have been known at home.

My own memory runs back for forty-six years to the first of November, 1891, when I came into the fellowship and service of our Board. There were then 28,000 in our churches on the mission field. Now there are twenty times as many; a gain of over 2,000 percent. Then our entire income was $900,000; I have seen it grow to nearly $5,000,000. Then all the permanent assets for the carrying on of our work were $110,000; I have seen them grow to $16,000,000. Then all the contributions on the foreign field were $38,000 annually; I have seen them grow to $2,000,000. Of the 5,000 missionaries who have gone out in the century, I have known four-fifths, and of the $135,000,000 that have been given by the Church in the century of foreign missions, I have seen more than four-fifths given in these forty-six years that I have had the joy of working with the Board.

It must suffice to speak of only a few general conclusions:

1. From the very beginning the founders of our Foreign Missions have clearly preserved and boldly declared the essential missionary obligation of Christian discipleship.

2. Throughout the century the work has been carried forward with a clear and definite spiritual aim. The founders believed that men need Christ and that they need Him now and that they need Him as the Saviour of their souls. Sometimes they are spoken of pityingly as though they were very narrow and bigoted men who thought only of saving these souls for eternity and not of saving and blessing men's lives in time. Well, they did think of eternity, and like hon-

est and rational men eternity seemed to them of more consequence than time. But likewise they saw time as part of eternity and their thought and plans took in the whole range of human life. Their minutes and letters deal with agriculture and industry and schools. They bought scientific equipment for the work in India, and their missions to the American Indians, beginning with David Brainerd, were vastly more socially and economically efficient than the theoretical but impotent humanism of today. And what visions they saw of a redeemed earth! And what glorious pictures, like the ancient prophets, they drew of it!

3. The founders and those who followed them were not men to be daunted by difficulty or by death. As Walter Lowrie wrote:

> "Let it be admitted, that to plant the Church in Africa, will cause the death of some of God's servants. If we take the example of the apostles for our guidance, we will not find in this a sufficient reason for leaving the millions in this country in the unmolested possession of Satan. It cost Stephen and James their lives to witness for the Saviour at Jerusalem; and Paul was 'ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' In view of the bonds and afflictions which everywhere waited for him, he could say, 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' It were easy to multiply examples of the sufferings of the apostles and first Christians, in their labors to build up the Church. In no instance did the fear of death deter them from preaching the glorious gospel of the Son of God. They were influenced by His Spirit, and acted in view of His high and holy example. 'Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.'

"There is a tendency in some minds to draw an inference against the missionary work from the death of a missionary, which is not thought of in the death of a minister among the churches at home. But this position will not bear examination. Within a few months, how large has been the number of beloved brethren, most of them in the prime of life, who have been called home from their labors; yet no one infers from these dispensations of Divine providence, that it is not the duty of the church to use every means to supply their places. Nay, all agree, that for this purpose, increased efforts, and increased prayer to the Lord of the harvest, together with a deeper humility and repentance for her unfaithfulness become the special duty of the church in these seasons of rebuke and affliction. These principles apply in all their force to the death of our dear brethren in the foreign field; and the church is not at liberty to apply one rule of duty in regard to her ministers at home, and another rule of her ministers abroad. The word of God makes no such distinction, the field for her agency is the world. Although there be a risk to human life, in sending to benighted Africa the knowledge of the Saviour, His commission, the Spirit that was in Him and the example of His apostles require it to be done."

4. And we mark in these men their stedfast and assured faith in God's promise. They believed in a living God. The poison of a philosophy which has lost the transcendent God in its identification of Him with His world had not tainted their faith. When the sense of God and His call broke on Samuel J. Mills, Jr., on his Connecticut farm he stopped and cried out, "O glorious Sovereignty." He and Swift and Lowrie knew all the truth of Barthianism and of the "Theology of Crisis" a century ago. They trusted in a real and absolute and almighty God. They had His promise and they could not fail.

5. And lastly, we look up and thank God for the glorious and inspiring outreach and courage of their faith. Mills wrote to Elias Cornelius, later Secretary of the American Board, "Though you and I are very little beings, we must not rest till we have made our influence extend to the remotest corner of this ruined world." And it is fine to recall the bold confidence with which they laid out their projects and summoned the Church to carry them through.

It is inspiring to recall the far-reaching sweep of Elisha Swift's thought as he sent out the first two missionaries to India:

> "Apart," said he, "from the fact that the opening of the Indus and its tributaries to an active commerce by steam communication, now in trade from Thibet and Tartary, through the defiles of the mountains, carrying back into these benighted regions the arts and religious light of Christian nations, it is to be observed, that the political ascendancy of the powerful chief of the Sikh nation, already makes the Punjab the most safe and convenient entrance into Cabool, Bokhara, and Eastern Persia. In these countries, it is true, the Moslem faith, in a milder form than in Western Asia, has long prevailed; but it is believed that Christianity would even now be tolerated, as Hinduism is; and Burns states that while travelling in these unfrequented countries, he gathered from the conversation of the Mohammedans of Cabool and Persia among themselves, that there existed among them a prediction that Christianity was speedily to overturn the entire structure of their faith. The Scripures have been translated into the Mongolian language—a language spoken by many tribes, from the shores of the Baikal to the borders of Thibet, and from the Caspian to the gates of Pekin, including millions in the Chinese Empire; and if our Society should eventually establish a mission at Seligna, Kiatka, or some other spot under the protection of a Christian power, in Asiatic Russia, and another on the borders of China

> or Tartary, on the great thoroughfare from Pekin to Tobolsk and St. Petersburg, these two remote positions would stand towards each other, and the great plateau of Central Asia, in the most interesting and powerful relation."

What dreams! What noble dreams! Why cannot the Church dream as nobly today of a world which Christ is able to redeem?

It is thus that these founders are speaking to us today. When Dr. Plumer was installed as Professor of Practical and Didactic Theology in Western Seminary in 1859 the charge was given by Elisha Swift. As he closed he imagined that behind the curtain that hangs between the things that are seen and temporal and the things that are unseen and eternal, he could hear the voices of the great dead. There they were—and he named the names known to that company to which he was speaking. And what was it he thought he heard the men of the past calling from the life beyond? It was just what the old warrior and hero would himself have called, "Onward, brethren, onward with the work of the Lord." And we are no true sons of these fathers and founders whom we commemorate if we cannot hear their call and draw from it the iron purpose of a new obedience.

Present-Day Ecclesiastical Drifts Among Southern Baptists, and Effect Upon Missions.

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(For a fuller discussion of this and related subjects, see the Author's book, *The Southern Baptist Convention: A Study in the Development of Ecclesiology.*)

The subject was assigned to me in this form for an address during Home Mission Week at Ridgecrest. I prefer another term to describe the changes that I can see taking place through a long period of years. I prefer the term *ecclesiological* to *ecclesiastical.* The latter suggests administrative drifts; the former constitutional changes; the latter suggests packing the Supreme Court for political purposes by political methods; the former suggests changing the Constitution by interpretation and amendment. It is change in constitutional theory rather than centralization of administration that I am discussing. The two are usually confused because they are intimately related and interact the one upon the other. Therefore, since the drifts I have in mind are changes in conceptions of ecclesiology rather than changes in administration, I shall use the term *ecclesiological.*

The subject assigned suggests the effects of these changes upon "missions." Inasmuch as views of salvation affect missions in both the objective and the method, it is necessary first of all to take a historical survey of the intimate relationship between views of church and views of salvation.

I

Relation Between Ecclesiology and Soteriology

In concluding the story of Pentecost Luke says, "And the Lord added together day by day those that were saved." Throughout the New Testament the churches were com-

posed of those who were saved, or who were supposed to be saved; the ordinances were representative or symbolic ceremonies; the church officials also were representative; that is, they were on a level with all others who were believers in Jesus Christ, and in their official capacity functioned in behalf of and by the authority of the group of believers. The externality and visibility of the Church was in the local congregation. There was no Visible, External Catholic (Universal) Church. Beginning with the second century and continuing with increasing momentum through the third into the fourth century, there began to develop the idea of a Visible Universal Church. This development culminated in the Council of Nicea, 325 A. D., the first general council. The occasion was the changing of the attitude toward Christianity on the part of the authorities of the Roman Empire and the current doctrinal controversy; the cause was the ecclesiological development that had been gradually taking place through two centuries. There had been in the face of doctrinal difficulties a gradual feeling out after the ultimate authority in Christianity. It was desired by the orthodox party to have a final pronouncement on the part of that ultimate authority, if and when the authority could be found. With a friendly attitude on the part of the Roman imperial authorities the Church could speak and act in time and space. It had become an external, visible body.

These changing conceptions of the Church necessarily affected the conception of the officials and of the ceremonies. The ministry was changed into the priesthood and the ordinances became sacraments. Instead of the minister being one of a group of believers who functioned in the name of and in behalf of the group, he became a priest who alone had access to God and who mediated in the divine presence for the group of worshippers. The ordinances became channels of divine grace which could be administered only by authority of the Church into whose fellowship the worshipper was thereby brought and in whose communion spiritual life was found.

What effect did all these changes have upon the doctrine of salvation? Who were saved and how? The local church of the first century composed of those already saved became a visible, universal Church in whose fellowship alone salvation was found. Salvation was found not in the spiritual bond uniting the believer directly to God as revealed in Christ, but in the visible Body of Christ. This saving relationship was produced and continued by means of the sacraments administered by the proper official.

II

Evidences of Ecclesiological Drifts Among Baptists

The changes in Southern Baptist ecclesiology have not been so great as those seen in the first three centuries following the New Testament period, but changes may be seen that do point in such directions. In fact, changes may be seen taking place within the last hundred years, we will say, comparable to the changes evident in the literature of the second century. Changes in constitutional theory among us may be seen in the changing conceptions of the *source* and the *basis* of representation in the Convention and in the *function* of the Convention.

1. Changes in the Source of Representation.

As the Convention has come to be considered more and more after the order of an ecclesiological entity composed not of individuals but of congregations, the thought has grown that only those component congregations should send representatives to the meetings. Originally organized for missions and education and composed of individuals sent by and from the contributors to the work of the Convention, the sources of representation were many and varied. In the minutes of the Southern Baptist Convention from 1845 to 1883 the following sources may be found: churches, Sunday-schools, women's missionary society (local), ladies of the church, African Missionary Society, min-

isters' conference, associations, state conventions, executive committees of associations, executive committees of state conventions, state missionary associations, foreign missionary society of a state, women's missionary association (state body), colleges, young men's or young women's missionary society (college organization), legacy to the Convention, periodicals (*Religious Herald, Texas Baptist Herald, Christian Repository*), business firm—quite a list representative of Baptists grouped together for almost every purpose. Beginning in 1884 the messengers were grouped by states without indicating the Baptist organizations sending them, except in the case of messengers sent by and from district associations. This unconstitutional method of listing the messengers favored the theory that the Southern Baptist Convention is made up of state conventions and associations.

2. Changes in the Basis of Representation.

While this change was taking place as to the *source* of representation an important change may be seen in the conception of the *basis* of representation also. The two changing ideas are distinct and yet they are intimately tied together and are often confused by brethren discussing these questions. There are two main organizations among us—associations and conventions. The association in the beginning was not an organization; it was a group of churches *associated* together for mutual benefit. When the organization called an association gradually developed the churches were thought of as the constituent units thereof. The convention arose after a different manner and for a different purpose. It did not gradually evolve as did the association. A group of individual contributors to missions met and perfected an organization. The leaders in the convention missionary program sought to reach the churches through the association. The two types of organization thus became articulated into a denominational system. Now, the vast majority of Baptist church members know the denominational life and work through the association only. They

never attend a convention, state or Southern. When they think of the denomination—its work, its organization, its program—they think in terms of the association. Familiar with the organization and the methods of the association they read these into the mechanism of the convention. Churches only have been represented in the association; therefore, conventions also should be composed of churches only. All of this together with other influences and development that I have discussed in my book has led to the rise of a new sort of basis of representation—the ecclesiological; that is, the whole Baptist life is tied together into a system, almost into a Southern Baptist Church, and the basis of membership in the higher bodies is found in the ecclesiological relationship of the lower bodies to the higher. As the sense of solidarity has developed; as a corporate entity called the denomination has taken definite form and existence; as the Convention has more and more come to be considered after the order of an ecclesiological body, the thought has become predominant that the constituent organizations only should be represented in the Convention. The present constitutional statement on membership in the Convention was adopted in 1933. Southern Baptists in the meeting in Houston in 1926 declared that they did not believe in evolution, but they have been practicing it through the years. They have been crossing two distinct species—the association and the convention bases of representation—and have evolved, or are in process of evolving, an entirely new species—the ecclesiological. Gradually the different sources of representation have been eliminated under the influence of this development, until there remains now only the local church from which a messenger may go to the Convention.

The question now is: Does a church send messengers to the Southern Baptist Convention or to a state convention by virtue of its being a *church* or by virtue of its being a *co-operating* church? Is the basis of membership in the Convention ecclesiological? That is, is the church, a unit in the Baptist denomination, thereby a constituent unit in the Con-

vention, which is the denomination in operation? Or does the church send messengers to the Convention, not because it is a denominational unit, but because it co-operates with the Convention in missions, education and benevolence? In other words, is the basis of representation in the Southern Baptist Convention ecclesiological or co-operative? Is the church a member of the Convention, or does the church, one sort of an organization, co-operate with the Convention, another sort of organization? Is the Convention an ecclesiological and legislative body, or is it functional and voluntary?

The first basis of co-operation among Baptists in modern times was financial. It began in England in 1717. The Particular Baptist Fund began to function in that year. Its purpose was to assist young ministers in securing an education and to assist weak churches in supporting pastors. It may be compared to a state mission board in our day. The first meeting of the board of the Fund was June 4, 1717. Representation was as follows: "Every church that shall advance fifty pounds or upwards shall send one messenger with their elder for the first year; every church that shall give one hundred pounds or upwards shall have the right to send two messengers besides their elder; and those that give one hundred and fifty pounds three. The messengers thus chosen and sent by the churches shall have liberty to invite any other gentlemen who have contributed to this fund to act with them as messengers therein." The General Baptists established a similar fund for similar purposes in July, 1725.

In 1770 a Baptist Education Society was founded to aid the Academy at Bristol. The purpose was: "That dissenting congregations especially of the Baptist denomination in any part of the British Dominions may, if it please God, be more effectually supplied with a succession of able and evangelical ministers and that missionaries may be sent to those places where there is an opening for the gospel." The basis of membership in this society seems to have been financial.

In 1792 the Baptist Missionary Society was organized at Kettering as a result of the agitation of William Carey, aided by Andrew Fuller and others. The conditions of membership were as follows: "Every person who shall subscribe ten pounds or more at once or ten shillings and six pence annually shall be considered to be a member of the Society."

When American Baptists organized for Foreign Missions in 1814 they followed the custom of their English brethren and made membership in the General Convention conditional on financial contributions to missions. When the Southern Baptist Convention was organized in 1845 the article on membership in the Constitution of the General Convention was adopted *verbatim*. From then until 1931 the basis of representation in the Southern Convention was financial and was not limited to churches. As in the very first co-operative movement among Baptists in 1717, the Constitution of the Southern Baptist Convention recognized the right of contributors, whether individuals or organizations, to have representation in the deliberations of the body concerning the disposition of the funds. In 1931 the representation was limited to churches, and the financial *sine qua non* greatly loosened.

These changes in the source and the basis of representation were taking place through a long period, almost from the beginning. In the eighth session of the Southern Baptist Convention, to be exact, amendments to the Constitution began to be proposed looking toward these final changes. As the years passed other influences combined with the opposition to the financial source and basis of representation to bring about the developed ecclesiology.

3. Changes in the Functions of the Convention.

Consciously and unconsciously the Southern Baptist Convention has gradually enlarged its functions. The first Convention in America was organized for missions. As the need for trained leadership was seen to be necessary for a successful missionary program, education was added to the

program of the General Convention, but after a few years missions and education were separated. The General Convention was devoted solely to Foreign Missions. Other lines of denominational activity were organized independently. Each separate line of denominational activity was carried on by a distinct, separate agency—most of them called societies. This was the method at the time the Southern Baptist Convention was formed. That Convention, however, although it adopted *verbatim* the article on membership from the General Convention, made provision in its Constitution for any number of boards to carry on any sort of work. But the old method was so strong that the Southern Convention at first confined itself to Home and Foreign Missions. Effort was made by some Southern leaders to bring publication work into the Southern Convention, but not until the War between the States cut the South off from communication with the Publication Society in Philadelphia did the Convention enter into publication work. After the War it was discontinued for some years. Even the work of education was not carried on directly. The Southern Baptist Convention as such did not found the Southern Seminary. It was founded by a group of Southern Baptists functioning as an educational convention. But gradually circumstances have led to the assumption of other functions until now the Southern Baptist Convention feels free to make any pronouncement or assume any sort of work that the majority decides upon. The Convention is considered in the same category as the general church bodies, such as the Presbyterian General Assembly and Methodist General Conference, and seems to function in many spheres just as those church bodies function. Subjects such as Prohibition, once ruled out of order (President Boyce, 1888), are considered legitimate functions of the Southern Baptist Convention. You understand, I am not saying that these subjects ought not to be considered by the Southern Baptist Convention: I am saying that originally the Southern Convention considered only Missions, but through the development of a century other subjects are legitimately brought in.

III

Effect Upon Missions

What is the effect of all this development upon the missionary work of Southern Baptists? Upon the Foreign Mission work perhaps decided effects may not be seen. Circumstances in foreign lands affect the foreign mission work. In discussing the effect upon mission work in the homeland I shall not limit the sphere of influence to work carried on by the Home Board or by the several state boards, but upon all missionary work, which means all evangelistic work, for missions and evangelism are terms connoting the same endeavor carried on under different conditions and by somewhat differing methods.

1. The Effect upon the Objective.

The objective of missions or evangelism is the salvation of the individual and the reconstruction of human society on the basis of Christian ideals. Baptist churches still hold the theory of New Testament churches, that only saved individuals are fit material for church membership. But I fear that under the influence of the changing ecclesiology current among us, combined with other influences, we are approaching the second century conception of church relationship. We are in danger of making the main objective the getting of people into the church. There are days designated decision days when many are expected to join the church. Numbers are set as goals to be reached in evangelistic meetings, or to be reached during the year's work of the church, and other mechanized stratagems suggestive of the necessity of church relationship for the spiritual well-being of the individual. The Catholic theory is that the individual comes to Christ through the church; the Baptist theory is that the individual comes into the church through relationship to Christ. Under the influence of a developing corporate consciousness, we are in danger of changing the

whole objective in missionary and evangelistic work, endeavoring to bring people into the church relationship first, hoping thereby to bring them into relationship to Christ. In other words, as we are beginning to think in terms of a denominational entity called the Convention, combining everything in Baptist church life into one larger body, we are in danger of adopting the Catholic Church idea of the purpose of membership.

2. Effects upon the Method in Missions and Evangelism.

If there be any truth in the suggestion that the objective is changing, there must be also a change in the method. The old method was to win them one by one and to have a measure of assurance that the individual gave evidence of regeneration. Years ago it was the custom of our fathers to have the convert relate his experience publicly before the congregation. The newer method is to train them into membership. It is a worthy ambition for the superintendent and the teachers of a department in the Sunday-school to desire to see each member of the department a Christian before he is promoted to the next department, but the danger involved is readily seen. I am not contending that changing ideas of ecclesiology are solely responsible for these newer methods of winning converts, but I do say that these changing ideas give a constitutional background for the new methods that have been influenced by circumstances around us.

3. Effects upon the Responsibilities of Church Membership.

The conceptions of church membership based on ideas expressed above go far in determining the responsibilities and duties and general conduct of the membership. In the second and third centuries there developed the thought of a Catholic Church. It was visible and indivisible. It was compared to the seamless robe of Christ, to rend which was the greatest crime. Heresy and schism were the greatest crimes in the church calendar. Now, are we not in danger

of drifting in the same general direction? We approach the whole situation rather from the practical and the administrative than from the doctrinal angle. Doctrine plays little part in the questions I am discussing. If a pastor or a church or an association or any group of Baptists co-operates with the Convention program, any vagaries in doctrine or practice can be overlooked. But if there is a failure to co-operate, such defections come under the ban. In the early centuries it was schism from the Visible Universal Church; today it is non-coöperation with the Convention. The Convention is conceived of as an entity, an ecclesiological entity very similar in form, responsibilities, duties and authority, to the embryonic Universal Church of the second century.

Let me again insist that I am not contending that these changing ecclesiological ideas are solely responsible for the practice and its fruits. Other influences have entered in and are entering in. These I have discussed more at length in my book, but these changing ideas of ecclesiology give substantiality, reality, constitutional authority to the practical changes. There was a time when the budget program in the local church and the denominational work was almost taboo. The test or tests of the orthodoxy of a church or of a pastor were found elsewhere. Now co-operation with a denominational program is fast becoming the token. The visibility and externality are found in the Convention program and the regularity of church membership is found in co-operation therewith. In the early centuries doctrine was the test. It plays little part today, but it is possible that the mechanism that is now being formulated may be used tremendously if and when the occasion for doctrinal emphasis may arise.

4. *Effects upon the Pastoral Relationship.*

(a) As to the *character of the relationship.*

The term *pastor* means *shepherd.* The Greek noun translated *pastor* corresponds to the verb *to feed.* Our Eng-

lish word is from the Latin *pascere—to feed.* The pastor is a prophet of God whose privilege, as well as duty, is to feed the flock. In the early centuries under the changing ideas of ecclesiology the pastor became the church official whose duty was to administer the church rites and ceremonies in the correct manner and for the proper purpose. The spiritual nourishment of the church member was to be found in proper fulfillment of the rites and ceremonies under the direction of the official. Therefore, preaching, the special function of the prophet, passed out and gave place to the work of the priest. We face the danger today that the whole conception of the pastoral relationship will be changed as it was changed in the early centuries.

(b) As to the *function* of the relationship, I have already touched upon this phase of the question. As the functions of the pastor in the early centuries were changed from those of a prophet to those of a priest; so to-day in the midst of the emphasis upon the practical in church and denominational life we are changing the emphasis in the pastoral relationship from the duties and privileges of the prophet of God to those of an executive or an organizer. The test of a successful pastorate today is not how well the Word of God has been proclaimed, but how efficiently does the organization function? I have listened through the years to addresses in the chapel of the Southwestern Seminary from members of our faculty and from visitors. In touching upon the work of the pastor and the evidences of success therein the emphasis has not been upon his ability as a prophet of God and a spiritual guide to the people, but upon his success as an administrator or an organizer. Pulpit committees searching for a pastor look carefully into that phase of the matter and sometimes seem to forget everything about the duties of the preacher. I have served a period of pastoral supply for one of the churches in a certain state. Members of the pulpit committee in discussing with me the qualifications of this preacher or that one or the other one for this pastorate have never raised in my hearing the question

of his preaching ability. The question uppermost in their thinking is, How well does his present organization function? This may be an exceptional case, but I have come across it so often that I fear it is the rule and not the exception. And furthermore a stationary or falling membership is the death of any pastor. It matters not how well he ministers spiritually. The main objective is growth outwardly.

In conclusion, let me repeat that I do not mean that ecclesiological drifts or changes are solely and wholly responsible for the results that I think I see. The reverse is sometimes true. These practical drifts have reacted and do react upon our ecclesiology. Read a fuller discussion of these changes in my book referred to above. But, as in all phases of life, the philosophical interpretations have much to do with the ultimate interpretation and expression of life, so in our church and denominational life the fundamental ideas of ecclesiology have a great deal to do in determining the practical expression of our Christianity. Nor do I mean that these conditions exist everywhere among us. But I do verily believe that there are these drifts. It behooves us to face them and decide whether we shall continue in these directions, or endeavor to go in others.

Expository.

Principles and Methods of Bible Interpretation and Exposition.

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I

Dr. A. T. Robertson used to say to his students, half-whimsically, half-seriously, that the greatest proof of the inspiration of the Bible is that it has stood so much preaching! He said "preaching," of course, because he was addressing young preachers, but had he been talking to a group of Sunday-school writers and editors he would undoubtedly have said "interpretation and exposition." For the use of the Bible in preaching and in teaching in the Sunday-school is essentially the same problem, and those of us who have tried to do a little of both know how very difficult that problem is. Doctor Robertson's statement was inevitably accompanied by his own broad smile and by a healthy chuckle from the members of his class, but every one who knew the man knew what he meant and the problem which lies beneath his words. They knew, as every one ought to know, that frequently the Bible has suffered as much at the hands of its friends as at the hands of its enemies. They knew, as every one ought to know, that good people, Christian people, people with good intentions and high motives, have often done the Bible gross injustice, not to say irreparable harm, by the claims they have made for it and the way they have used it.

Moreover, this quaint observation of a great New Testament scholar should beget in all who approach the Bible a sense of deep humility. It has survived in spite of its friends! It is still being preached in spite of the fact that

it has stood so much preaching! It is still being taught in spite of the fact that it has stood so many interpretations! It has enlisted the highest interests and the best efforts of the best minds for several centuries, but still its resources are not exhausted. More people have given their lives to the understanding and the interpretation of this book than to any other book in the literature of the world. Yet there is much to learn about it, more than any of us can find out in a lifetime. But that should not be our despair; rather, it should be our challenge. Although none of us can lay claim to the last word on the Bible, yet all of us can study it with the best intelligence we have and seek to know more and more of its priceless truths.

II

The first consideration that faces us as we search for correct principles and methods of Bible interpretation and exposition, is the importance of understanding what the Bible is. This consideration is obvious from the complex nature of the Bible. The Bible is not easy to understand. While its appeal to the heart may be very simple, its appeal to the intellect is extremely complicated. That is one of the reasons so many devout and earnest minds have tried to understand it, why patient and thoughtful men have spent their lives in an effort to penetrate its mysteries and to grasp its message to mankind. The history of biblical interpretation shows that vast progress has been made in this direction, especially in recent years, but it does not indicate that the Bible is in any sense a book easy to understand. The more we learn about the Bible the more we find there is to learn, and only specialists in the several branches of the study can speak with any degree of authority; which means, so far as most of us are concerned, that the Bible will forever be a complex and difficult book.

This conclusion becomes the more inevitable the more we ponder what the Bible is. The Bible is not one book, which, if it were, one might have the hope of mastering after care-

ful and painstaking study; it is, rather, a collection of sixty-six books, an entire library of religion. These separate books were written thousands of years ago by different authors, reflecting different points of view and different stages of moral and religious development, whose lives stretch over a period of a thousand years. These authors, none of them scholars in the modern sense of the term, with not even the slightest indication of collusion, produced a book, a compendium of religious literature, the remarkable unity of which the reverent mind is sure to grasp. They produced a book which has challenged the best scholarship of the world, and the influence of which is still the most profound and the most far-reaching in the world's literature. This book, then, could not be otherwise than a difficult book, a book to read and to study and to read and to study again.

Moreover, saying that the Bible is a collection of books, a library of religion, is not to neglect to say also that it is *the* religious book of humanity. Although the Bible can never be understood or correctly interpreted apart from the fact that it is not so much one book as it is a collection of many books, yet it is in a very significant sense *one* book. As we come to know more of the separate books we find that they tend to blend into one book, the most complete record we have of the progressive self-disclosure of God to the ever-deepening moral and religious consciousness of man. Thus the Bible becomes pre-eminently *the* book of religion. The familiar words of Sir Walter Scott tell the story. In his last illness, Scott requested Lockhart, his son-in-law, to read aloud to him. And when Lockhart asked from what book, Scott replied, "Need you ask? There is but one."

Again, the Bible is a divine-human book. In Christianity we have a divine-human Person—Jesus Christ, a divine-human institution—the church, a divine-human book—the Bible. To omit either the divine or the human from any of these is to fall into all kinds of difficulties, as Christian history has shown through nineteen centuries. Jesus was both

human and divine, the church is both human and divine, the Bible is both human and divine. To read the Bible from any other point of view than that of its divine-human character is to invite misconceptions and misinterpretations without end.

Looking at the Bible, then, as a divine-human book, we see two great characters as they move across its pages. One of these characters is man—man with his sin, his sense of incompleteness, man with his soul athirst for God. The second of these characters in God—God with a heart of compassionate love, who through his gradual self-manifestation and the progressive revelation of his redeeming power seeks to bring man unto himself in the bonds of peace. Thus the Bible depicts the upward reach of man as he seeks to know God and to be at one with him, and the downward reach of God as he longs to be at one with man.

Let us look a little more closely at the first of these characters—man. Here we are privileged to see life in its many and varied phases. We see the young and the old, the rich and the poor, the saint and the sinner, the hero and the villain, the servant and the oppressor, the king and the slave. Here we find a fragment from the life of remote antiquity, the snatch of a battle song, the memory of a heroic deed, the portrait of a valorous leader, the prayer of a saintly heart, the exposition of a great doctrine, the treatment of a lofty theme. We listen to the poet as he sings of God in his handiwork of nature, think with the philosopher as he struggles with some mystifying problem, kneel with the worshiper as he pours out his soul to the Most High. We hear the prattle and laughter of children at play, enter into the gaiety and happiness of young love, follow with sympathetic interest the dreams and deeds of middle life, and stand with bowed heads when the years have brought their best or worst to the aged. Gladness, joy, mirth, happiness, longing, passion, revenge, hatred, heroism, faith, forgiveness, love, these and a thousand more moods and motives of the human heart find expression in this stirring drama of life. In short, the

Bible is a human book, a book in which human nature stands revealed, a book of life as men experienced it centuries ago and as they experience it now. As Henry van Dyke has well said, "The fountain head of the power of the Bible in literature lies in its nearness to the very springs and sources of human life." That is why it has such a universal and timeless appeal. It is a book of life, life with all its hopes, its loves, its tears, its cares, life with its supreme desire to know God.

With that thought we come to the second character in the Bible—God. As prominent as man is in the story, God is more prominent. "In the beginning God," and God all the way through to the end. We see him as he gradually reveals himself to the ancient Hebrews, as he moves in the affairs of their national and family life, as he speaks through poet and priest and prophet, as he seems now near at hand and now far away, and finally as he speaks his full and complete word through his Son Jesus Christ. Beginning with the traces of his presence in the Old Testament, we move with quickened pace and heightened interest until the God whom we have seen as Majesty and Righteousness and Power becomes a single Personality, in whom "all the light of sacred story" comes to rest and in whom dwells the "fullness of the Godhead bodily," even Jesus of Nazareth. Then as we follow Jesus, listen to his teachings, witness his marvelous deeds, catch the spell of his matchless personality, we know that God is Christlike, because we have seen him in the face of his Son. And when we come to the cross, we view the portrait of a suffering God, and recognize there the climax of the gospel story. Then we enter into the glory of the resurrection morning and know that God is all that Jesus said he was—love, compassion, mercy, forgiveness, victory, triumph, everlasting peace.

III

Recognizing the Bible, then, as a divine-human book, we come now to consider the ideas of inspiration and revelation. We put the two together because they belong to-

gether; they are correlative terms. Revelation has reference to the process by which God has given himself or made himself known to man. Inspiration has reference to the way by which man has grasped that which God has given. Revelation sees God reaching down to make himself known to man; inspiration sees man looking up to lay hold of and express that which God reveals.

We say the Bible is an inspired book. Now, what do we mean by the term? Perhaps we mean, in a sense, that which nearly all other religions mean by ascribing a divine origin to their sacred books, the "in-breathing" of the Divine Spirit. The Vedas of India, the teachings of Zoroaster and of some Buddhists, the Koran of the Moslems, all are said to have originated from a divine Source. The Brahmins believe that the Vedas have existed since the beginning of time. But, undoubtedly, we mean by inspiration something more than the divine origin of the Scriptures. We mean that the Scriptures possess a quality, a flavor, an irresistible charm, a superhuman power, that bears the marks of divinity and makes the Bible a safe and trustworthy guide in matters pertaining to God and man's relation to him in so far as God's will may be known. Look at the formation of our own canon of Scriptures. There never was an external authority by which the inspiration of the several books was judged. No group of scholars, no church council, no ecclesiastical hierarchy ever posed as a board of censors to say what ought or ought not to be included in the Bible. The books found their place in the Bible solely on their own merits. Their inspiration was recognized after they were written, when men had opportunity to reflect upon their contents, to try them out in their lives, to see whether or not they contained a message from God to their souls. When they found these things out they declared the books thus tested by experience to be inspired, the voice of God to men.

That is the fact of inspiration, which ought to be simple enough. But the real battle has come over the method by which the sacred writers were inspired. Several theories

have been propounded, ranging all the way from attributing inspiration not only to the content of their writing but also to the form in which it was written, up to the radical theory that the Bible is no more inspired than any other book is inspired. On the basis of these several theories the Bible has become either a book of magic, a fetish, an other-worldly document handed down from heaven and having no direct connection with the experience of man (a divine book, not a divine-human book), or a book just like any other book. Without discussing these theories here, suffice it to say that there is perhaps a little truth and a good deal of error in all of them. When we read that "men spake from God, being moved by the Holy Spirit," we are not compelled to think that the process or the result was wholly supernatural or wholly divine, apart from the human element involved. Certainly we are not asked to believe that the ordinary laws of thought and memory and judgment and reason were superseded, nor to take for granted that the ordinary limitations of human personality were suspended while the writing process was going on. To think of the Bible in this fashion is to remove one essential of its twofold nature, the human side of the divine-human book that it is. The same thing that happens to Jesus when we make him all divine and not human, or that happens to the church when we make it all divine and not human, happens to the Bible when we make it all divine and not human. Apart from this divine-human relationship there is no valid sense in which either the writers of the Bible or the product itself can be designated as inspired.

We have said that inspiration and revelation are correlative terms, and because they are correlative terms, all that we have said with regard to inspiration might well be said also with regard to revelation. All kinds of claims for the Bible have been made by all kinds of people for all kinds of purposes, for the simple reason that men have failed to understand the meaning of the term "revelation." Many have thought of the Bible as a storehouse of magical charms, a compendium of proof-texts, by which all the problems of

earth and sea and air can be solved if one only knows the correct formula to apply. Thus in the sixth century when church officials wanted to elect a bishop they sought instructions in the Psalter; thus little Gospels have been tied around the necks of little children and on the arms of easy chairs to ward off evil spirits; thus well-intentioned men have been led to the extremes of the Puritan Sunday, the ruthless dealings with witchcraft, and the orgies of religious persecution.

This mechanical or magical view of revelation has had all kinds of mischievous results. It has caused claims to be made for the Bible that those who wrote it would undoubtedly never have claimed for it themselves. Men have claimed that it is an inerrant and infallible guide, not only in matters of "faith and practice," but also in science and history and philosophy. It has been said that if the Bible is not absolutely authoritative in matters of biology and botany and astronomy and chronology and archeology, then it is not the Word of God. Now, to make these often sincere and well-meaning claims for the Bible is neither to defend it nor to uphold it, but rather to subject it to unnecessary criticism that discredits its real value as a book of religion. The real evidence of the inspiration of the Bible and the degree of divine revelation which it contains is not to be found in what the Bible has to say about matters of science and history and philosophy, but about God and the human soul. See the long line of devout seekers after God as they tread the ascending pathway that leads to God, sense everywhere their consciousness of their need of God, and then see God as he seeks to make himself known to man and to redeem him from the error of his ways; then and only then will you discover the real evidence of the inspired-revealed character of the Bible. For the Bible is *the book of religion,* not of biology or botany or astronomy or history or philosophy. Its authority and trustworthiness, therefore, spring from its word about God and man in the age-long effort to make human personality worthy of immor-

tality and to effect the rule of God in human hearts and wills.

One more word in this connection. Although it is correct to speak of the Bible as a divine revelation, it is more accurate to speak of it as the record of a long series of revelations which God has made from time to time in and through the experiences of men. Thus the Bible is not so much the revelation itself as it is the *result* of the revelations. The revelations came first, the record second. God existed in the faith and experiences of men before there was any Bible. Christ comes first, the New Testament second. The Christian church was in existence long before the New Testament was written. Thus the Bible was something experienced before it became something written. Men first had an experience with God, and then they wrote out of that experience as they were "moved by the Holy Spirit." And because the Bible came out of the experience of a race, in normal and natural ways, does not make it less divine than it would have been had it come in abnormal and preternatural ways. Coming as it did out of human experience, and answering as it does the deepest needs of human experience today, we know that it is divine. "Only divine truth," writes Professor Wilbur F. Tillett, "can give the Bible divine authority. What we need to be concerned about is not so much authority for the truth as truth for authority." The trustworthiness of the Bible, then, comes not from any subtle or magical or preternatural powers that many believe it to possess, but from the record of experiences of God with men and of men with God which are repeatable today. We do not have to base our opinion on a guess or on a superstition; we may know by experience that the Bible is, indeed, the Word of God.

IV

With this brief treatment of what the Bible is, and with this particular word about inspiration and revelation, we are now ready to consider the importance of the right approach to the Bible.

Here several principles or methods of approach naturally suggest themselves. The first is to approach the Bible reverently. Surely a book that came into being as did our Bible, a book that reveals the will of God and the whole duty of man as does our Bible, a book that has had such pronounced influence upon the world's literature, the world's life as has our Bible, a book that has been translated into as many tongues as has our Bible, and a book that is still the world's "best seller" as is our Bible, surely this book ought to be approached reverently. Here man has cried out to God and God has spoken to man. Here we need to remove our sandals from our feet, for we are on holy ground. We needs must approach the Bible reverently, perhaps feeling toward it as Sir Walter Scott felt when he wrote:

"Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."

But having said this is not to prevent us from saying also that we should approach the Bible objectively and interpret it rationally. Reverence is not a synonymn for dulness or ignorance or superstition or credulity. One can be reverent and at the same time be rational, having complete use of his intellect and reason and judgment. We ought, therefore, to approach the Bible objectively, with an earnest desire to know what the Bible is, what the Bible teaches, and what the Bible is able to do in our lives. We should approach it with the same degree of detachment that the scientist should exhibit when he goes into his laboratory in search of truth. It is, of course, to put it too strongly to say that we should approach the Bible with no precon-

ceived opinion about it, because we cannot help having preconceived opinions in any realm of life or thought. But it is not putting it too strongly when we say that we should not allow our preconceived ideas and opinions to stand between us and the truth. Our desire should be to know the truth about the Bible and the truth the Bible contains, regardless of what this or that theologian has said about it. In a word, we should go to the Bible to get our theology, rather than to find support for a theology we already have. Now it is one of the deepest mysteries of life how so many people fail to see the difference between these two things! They have inherited a set of theological and philosophical ideas from medieval thought, ideas that were good for the day, and the thought-forms in which they originated but are no longer valid for us, and they feel constrained to go to the Bible for proof-texts to back these ideas up. Thus they identify theological truth with the form in which it is expressed and feel that when the form goes the truth must go with it! whereas, if they approached the Bible objectively, they would see that the truth it contains is independent of the language or the forms in which it is expressed and that the Bible is a living book for every generation.

This leads to the third way to approach the Bible, which is to approach it historically. Whatever message the books of the Bible have for us, they had a meaning first of all for the age in which they were written. Moreover, we cannot understand the meaning of any book of the Bible for our day without first determining its meaning for its own day. When was the book written? Why was it written? To whom was it addressed? What did they understand it to mean? What were their social and economic and moral and religious problems? How do the conditions and problems of that day correspond to the conditions and problems of our own? These are some of the questions that we must answer if we are rightly to interpret or understand any book of the Bible. And to answer these questions intelli-

gently we must know the principal divisions of the Bible both chronologically and as literature. We shall want to determine whether in the Old Testament the book is law or history or poetry or prophecy, and in the New Testament whether the writing is historical or doctrinal or apocalyptic. Fortunately, we are now able to arrange the several books of the Bible in approximately their chronological order, as may be learned from any good book of introduction to the study of the Bible. Then let us find an order or chronological scheme that we can make our own, place the separate books of the Bible in it, and study them in the light of their origin and setting. In so doing we shall take into consideration the thinking, the customs, the ideals, the theological and philosophical beliefs of the time in which the several books of the Bible were written; the difference between poetry and prose, history and romance, fact and interpretation, the imaginative and the real; and, above all, the vast difference between the ideology of the picture-thinking East and of the concept-thinking West. We shall see the Bible by seeing its place in history and in the light of its own literary development.

In the fourth place, we ought to approach the Bible honestly. By this we mean that we ought to let the Bible speak its own message and not try to read into it something that we think ought to be there. To do this would be to put an end to the vice of "spiritualizing" Scripture, by which method preachers especially often twist a passage out of its context in order to make it mean something it was never intended to mean. Take, for example, the parables of Jesus; say, the parable of the good Samaritan. A vast amount of nonsense has been written and spoken about the significance of this and that detail of the story—what the two pence given by the Samaritan to the innkeeper stand for, what the inn stands for, and the like. They do not stand for anything, of course, except as a part of Jesus' story, and that story was meant to teach only one truth—the truth of what it means to be a neighbor.

To aproach the Bible honestly is also to put an end to the ignoble practice of allegorizing Scripture, which, though not identical with the practice of spiritualizing, is nevertheless close akin to it. By this method the most trivial matters in the Scriptures are clothed with high-sounding meanings. The minute liturgical and ceremonial details of the tabernacle and its services, the endless genealogies in Chronicles, Ezra, and Nehemiah, the wild imagery of the Song of Solomon, are said to have deep, underlying mystical or spiritual significance. Historically, this method has been the means by which many literalists have avoided awkward situations. Not being able to explain a passage satisfactorily or to get around its plain moral or ethical implications, men have resorted to the base are of allegorizing or spiritualizing the real truth away. The method at best is only an intellectual subterfuge and has no place in Bible interpretation and exposition.

In the fifth place, we ought to approach the Bible as a whole. Revelation is not static, but vital and dynamic. It is progressive, beginning at the beginning in Genesis and gradually moving upward and onward until it reaches its highest point in Jesus Christ. The whole of the Bible, then, should be interpreted in the light of the personality and teachings of Jesus. For example, apply this principle to the conception of God. Beginning with the Genesis story we see him as an anthropomorphic being who walks, breathes, repents, and the like, scarcely more than a strong but aged man with a kindly face and a beneficent spirit. A little later we see him as Jehovah, the national God of the Hebrews, perhaps only one among many gods but one God nevertheless. Then in Ezekiel we see that this God has an interest in the individual as well as the nation; and in Isaiah, Hosea, Joel, and Amos we see him as a God who is interested in all men for their own sakes, interested in their social and economic and political life as well as their moral and spiritual well-being. The story moves on into the New Testament, in which we see God as Father, God as compassion

and mercy and forgiveness, God as infinite, suffering, redeeming love.

Now, concerning this ever-changing, ever-developing conception of God, one thing is certain, namely, that the God of Genesis is not different from the God of the Gospels. He is the same yesterday, today and forever; his personality does not change. The difference between the primitive conceptions of God in parts of the Old Testament and the more civilized conceptions of him in the New Testament, is the difference between the thought-forms and thought-processes of one age and the other. When, for example, we read that God ordered the extermination of the Canaanites—men, women, and children, or that Uzzah was killed by God for putting out his hand to steady the ark, or that Samuel hewed Agag in pieces "before the Lord," or that God commanded the ruthless annihiliation of the Amalekites—"both man and woman, infant and suckling," then we know that what we read is the way men thought of God at that time; that was the extent of his revelation to them at that point. God did not actually do the awful things that were attributed to him, but Israel acted on what he thought to be the will of God. We must be careful always to distinguish in the Bible between fact and interpretation. What happened is fact, but the author's explanation of it is interpretation. Certainly the God of Jesus is not the kind of God described in the passages cited, or in Deborah's gloating song of victory over a horrible crime, or in the psalms that implore God to send such dreadful curses upon Israel's enemies. That is the way the people thought of God, not the way he was or is. We who have seen God in the face of his Son Jesus Christ know that God is not, never was, and never will be like some of the pictures we have of him in the Old Testament. Now, to write thus of the Old Testament is not to discredit it, but simply to explain how we may rightly interpret the record of ever-changing, ever-developing conceptions of God and reconcile them with the complete and full revelation which we have in the New Testament. God took a long time to

reveal himself to mankind, and now that we have the final word in Jesus Christ we should never be guilty of going back to the lesser words of earlier ages. As the writer to the Hebrews has expressed it, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Then let us listen to the Son!

In the sixth place, we ought to approach the Bible in the light of the best that criticism has to offer. Now, let us not be afraid of that word "criticism," for it is not so bad as it sounds to some. Concerning "Higher Criticism" Dr. Harry Emerson Fosdick has well written: "Was there ever such an unfortunate label put upon an entirely legitimate procedure as the name 'Higher Criticism'? Were one to search the dictionary for two words suggestive of superciliousness, condescension, and destructiveness, one could hardly find any to surpass these. Yet the Higher Criticism simply asks about the books of the Bible: who wrote them, when and why they were written, and to whom. Every efficient Sunday-school teacher, according to his own ability, has always been a Higher Critic." So the term is not so bad after all! Nor is the term "Lower Criticism," which refers to the very necessary matter of determining the correct text of the Scriptures. Without it we would have had no Bible at all.

Criticism, then, in the only sense in which the word should be used with reference to the study of the Bible, is in reality not an enemy but a friend to the Bible student. Let us forever free our minds from the absurd conception, as it is sometimes imagined, that criticism is hostile to the Bible. On the contrary, criticism simply trys to determine from the many and varied manuscripts, versions, and translations of the Bible what is the correct text; and to enable the student to see the several books of the Bible in the light of the moral, religious, social, and political conditions under which they were written. Let us, therefore, welcome criticism as an ally and friend, not as an enemy.

Finally, we ought to approach the Bible with a view to discovering its meaning for our day. We have said that whatever meaning the books of the Bible may have for our day, they first had a meaning for their own day. That is fundamental. But it is also fundamental that these same books of the Bible, written thousands of years ago, may and do have a meaning for our day. It is up to us to discover that meaning, whatever it may be, and to use it in our effort to establish the kingdom of God on earth. The very fact that the Bible has survived as long as it has is an indication of its timeless and ageless value as a book of religion. It deals with the elemental and eternal principles and problems of men in their effort to find out God and to live in accordance with his will. It cannot die so long as man stands in conscious need of God. Thus to understand the Bible aright is to see it as a living, throbbing, pulsating book. So to read it, so to study it, so to interpret it is to see, as Francis Thompson puts it,

". . . Christ walking on the water
Not of Gennesareth, but Thames!"

V

In bringing this study to a close we are confronted with the very practical consideration that among educated people the Bible is becoming more and more an unread book. To be sure, the circulation of the Bible has not diminished, but circulation figures have nothing to do with the actual reading of the Bible. From our high schools and colleges we are turning out vast armies of young people who know next to nothing about the Bible and, apparently, care little or nothing about it.

Obviously somebody is to blame for these conditions. Who is it? Not altogether the educated people themselves, and certainly not the young people who are pouring out of our schools and colleges. Perhaps it is we, the expositors and teachers of the Bible, who are largely to blame. Some of us have made claims for the Bible that no well-educated

person can accept. We have made it a book of charms to guarantee protection and guidance in the daily rounds of life, a book of puzzles to reveal the movements of men and nations in the unseen future, a book of science to stand at the door of scientific research and say "Thus far but no farther," a fetish in about the same sense that primitive men thought of sacred trees or stones or objects carved by their own hands. When will the Bible come back to its place and power as the book of religion, the book in which men may find God and his will for their lives? "The Bible will come back," writes Bishop Paul B. Kern, "when men cease to use it as a fetish, when they study it as a pattern of life, when they begin to meet the ethical conditions in thought and conduct which make them sympathetic with the lofty idealism of these prophets and seers of old."

The story goes that when the Pilgrim Fathers set out from the church at Leyden, Holland, to embark for the New World, John Robinson preached to them, saying, "Fresh light shall yet break out from God's Word." So may it be in this generation. And to that end may everyone who has anything to do with the interpretation and exposition of the Scriptures, do his work according to the best light that is now available, and looking ever to the fresh light that shall yet appear.

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The Six Days of Creation.

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The profound revolution which has overtaken the physical sciences in the twentieth century has resulted in the overthrow of much of the mechanistic and materialistic philosophy of the Nineteenth century. It was the tenants of the latter, together with the activities of certain left-wing theologians, which brought the conflict between science and religion to unparalleled proportion both in the breadth of its intellectual reach and the depth of its emotional expression. One religious leader who has met the spear-head of the attack for more than fifty years, expressed his concern over the outcome when the struggle was at its height by stating that it appeared as though the scientists were about to run roughshod over the theologians.

The revolution referred to heralds the dawn of another day. The picture which twentieth century science is slowly and laborously revealing of the nature of the physical world during the long past, is one that lends itself more readily to interpretation in terms of the Genesis account than any science has proposed since Copernicus first disturbed the serenity of the traditional point of view. The similarity of the two narratives may be seen most strikingly by a brief consideration of the sequence of events during the six days of the creative week as recounted in the Sacred Record.

The creation of light on the first day, before the appearance of the sun and stars on the fourth day, was formerly inexplicable on any scientific grounds, but modern science proclaims energy as the first and ultimate reality in the physical universe. Matter, that second entity of Nineteenth century science, is today recognized as merely energy in an extremely concentrated form, and there is no quest more eagerly pursued today in the physical and chemical labora-

tories of the world than that of unlocking the vast storehouse of energy visualized in every atom. How the quanta of energy of the universe were able in the first place to condense into the diffuse matter of the first nebulae is a speculation outside the realm of present-day astronomy. In tracing the evolution of the heavenly bodies astronomy begins with the existence of nebulae. The author of the Sacred Record opens the account of creation with the majestic words, "God said, Let there be light;" and science recognizes light as one of the most important forms of energy, and this energy, in turn, is proclaimed as the ultimate reality in the physical world.

The events of the second day of creation have already been indicated. The establishment of the "firmament" came about as the result of the condensation of primordial energy into matter. Just what constitutes the ultimate building blocks of matter is a problem that has for half a century absorbed as none other the attention of both physicists and chemists. The electron, the proton and the alpha particle were early recognized as fundamental units in the structure of atoms and molecules, and within the last five years, two more have been added with the discovery of the positron and the neutron. But ere the classical atomic models could be reconstructed to include these new units, there came such strong experimental evidence for the wave-like nature, rather than the particle nature of matter, that all mechanical models are being displaced by abstract mathematical symbols to express the ultimate nature of matter. As Sir James Jeans has said, the universe today appears more like a great thought than a machine.

In no other portion of the account of creation is the inspiration of the Scriptures more evident than in the simple statement that on the second day, "God said, Let there be a firmament." If the author of Genesis had attempted a scientific account of the creation of matter, who today, or a thousand years hence, could have interpreted the same? Isaac Newton and Michael Faraday were as great scientists

as the world has produced, but they knew nothing of electrons, protons, alpha particles, positrons, neutrons and wave mechanics. If we have created such a new world scientifically in so brief a span of years, what of the approach to ultimate reality in the distant future?

When we come to the third and fourth days of creation week, we meet the most serious difficulties in fitting the main sequence of events into present-day scientific theories. The discrepancies grow out of, and emphasize, the fundamentally different points of view of the authors of the two accounts. The writer of Genesis leaves no room for any other interpretation than that the universe was created by a personal God; twenty-six times in the thirty-one verses of the first chapter God is named. On the other hand, science seeks to account in an objective manner for the universe in terms of known laws of astronomy, chemistry and physics. But a second difference even more marked is seen in that Genesis, like every other Book of the Bible, places man and his earthly abode as special objects of favor of the Creator, while science treats the earth as just an insignificant speck of matter in the cosmos. It is just here that the most notable conflicts between science and religion have been fought.

It follows from this importance ascribed to the earth by the author of Genesis that he should describe the formation of earth's land and sea before the creation of other members of the solar system. The account of the third day reads, "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so." The widely credited Moulton-Chamberlain theory of the origin of the earth holds that as the earth gradually grew in size by the sweeping up of the countless planetessimals in its course about the sun, eventually the time came when it was large enough for the gravitational attraction of the earth to overcome the kinetic energy of the water molecules, and the condensation of the latter produced the seas. The moon is known to be too small to hold

water vapor, while the earth's gravitational attraction is not strong enough today to prevent hydrogen, the lightest of the gases, from escaping into space.

The presence on the earth's surface of water made possible the appearance of life, and we find the account of the third day continuing, "And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so." The origin of life is one of the most profound riddles of science. Many years ago that bold experimenter, Jacques Loeb, fertilized a sea-urchin's egg with a soap molecule for its father instead of a sperm cell. Science has renewed its attack more recently in the isolation of a pure crystalline virus which has definite chemical properties, and yet possesses one important characteristic of living matter, that of self-propagation. But aside from these pioneer experimental evidences, the challenging fact remains that theories of science point to the origin of life exactly where the Sacred Account records its first appearance, namely, in the simple celled units of the vegetable kingdom.

On the fourth day the heavenly bodies were created. In the sixteenth verse we have, "And God made the two great lights; the greater to rule by day, and the lesser light to rule the night: he made the stars also." Modern astronomy recognizes four generations in the evolution of the starry hosts. First, we have the extremely diffuse gases of nebulae. In some nebulae the gases are so rarefied that the individual molecules may travel millions of miles without a collision, whereas the molecules of the air at sealevel travel only 1/160,000 part of an inch between collisions. The stars constitute the second step of the evolutionary process. Some stars are made of matter more than one thousand times as dense as anything on the earth. When two stars approach one another, conditions develop which result in the well-known tidal disruption of the Moulton-Chamberlain hypothesis, and in the sweeping up of these planetessimals to form planets and satellites, we have formed the third and

fourth steps in the evolution of the heavenly bodies. The formation of a planetary system, however, as represented by our solar system, is a unique event in the cosmos, for it is estimated that not one star in a million is surrounded by planets. And, still more strange, there is not one bit of scientific evidence that there is life anywhere else in the universe. Thus science may designate the earth as just a speck of matter in the cosmos, but even the most impersonal scientific treatment must recognize that our planet is interestingly different in many ways.

This brings us to the creation of animal life on the fifth day. The author of Genesis recites, "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good." Here again we have another one of those strange prophetic statements of truth made thousands of years before it was advanced by science. The theory of organic evolution, promulgated only in the last century, confirms the Ancient Record that animal life began in the seas. How long ago, nobody knows. Half a century ago science was given only fifty thousand years under the Laplacian theory to account for all evolutionary processes; today under the planetessimal theory and the new time-clock of radioactive disintegration, the age of the earth is placed at some five thousand million years. Opponents of the theory of evolution from the ranks of religion make much ado over this pushing of the Creator into the distant past; they ignore the essential unity of the two accounts of creation, and neglect the still more compelling truth that there is present in the world today One who brings reality to every personal experience with Him, and who in truth, 'sticketh closer than a brother.' What does it matter then if we discover that with the Creator a day is as a thousand years and a thousand years as a day?

There is no need to dwell upon the essential unity of the two records in the events of the sixth day, for both declare that the appearance of land animals, and finally man, were the crowning achievements of creation. How strange that our own day should continue to witness some religious leaders forsaking the brilliant mountain-peak views of the Biblical account of creation to enter the shadows of the valley where science is groping for the minute details of the landscape, which, of necessity, change from generation to generation. In thus missing the King's highway through the realm of nature do they expect to prove more faithful guides through the pathway of service that leads to Calvary?

In closing let us note one other striking similarity in the sacred and secular records. The three times the word *create* is used specifically in the first chapter of Genesis, it marks what today is recognized as the three widest gaps in the story of creation as retold by science. The first use is in connection with the creation of the heavens and the earth; only God can create, for science not only has no theories for the creation of matter and energy, but the corner-stone of the physical sciences rests on the law that no matter and energy can be created or destroyed. The second use of the word is with the appearance of life, and here again scientific theory has erected no bridge between the animate and the inanimate. Finally, the author of Genesis recounts that God created man in his own image, and man does stand apart from all the rest of creation, whether viewed through the eyes of his Creator, or from the lowly position of science.

In these common declarations of the sacred and the secular records shall we say that the former is indeed an inspired account, or that science is, to a degree hitherto unknown, learning to think the Creator's thoughts after him?

Date of Galatians—A Fresh Discussion of An Old Problem.

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The date of the composition of Paul's letter to the Galatians has been through the years an unsettled question. Dr. Robertson says: "The Epistle throws practically no light on the time and place of its composition. As to place, in fact, there is absolutely nothing to help one form an intelligent opinion."[1] Somewhat the same idea is given by Lightfoot: "It has already been noted that the Epistle itself contains singularly few details of St. Paul's intercourse with the churches of Galatia, and that the narrative of St. Luke is confined to the bare statement of the fact of his preaching there. Owing to this twofold silence, there is a paucity of direct evidence bearing on the date of the Epistle."[2] These facts leave the question open for study and opinion.

However, there have been opinions formed and theories set forth both as to the date and also the place of composition. Lightfoot says that the more recent critics hold it to have been written from Ephesus during Paul's residence there of three years (A. D. 54-47), differing however in placing it earlier or later in this period, according as they lay greater or less strees on the particular expression 'ye are *so soon* changing' ".[3] Lightfoot himself holds that it was written from Macedonia or Achaia in the winter or spring of the years 57, 58 A. D.[4] Lenski says: "The time and place that match these data is Corinth, a short time after Paul first began to work there, probably before Silas and Timothy joined him—this is the most likely time and the most likely place. Then, however, Galatians is the *first* Pauline epistle we have."[5] So we can readily see that there are

[1] Robertson, A. T., **Epochs In The Life of Paul**, p. 201.
[2] Lightfoot, J. B., **The Epistles of St. Paul, Galatians**, p. 36.
[3] **Ibid.**, p. 37. [4] **Ibid.**, p. 40.
[5] Lenski, R. C. H., **Interpretation of St. Paul's Epistles To The Galatians, Ephesians, Philippians**, p. 15.

many and varied solutions to this problem. The nature of the problem and of the data for solving it invites a new study of all available evidence and an effort to solve the problem to one's own satisfaction in keeping with all facts.

Before we can come to any definite conclusion on the date of Galatians, we must settle on two questions that arise: (1) To whom was the Epistle written? and (2) When did Gal. 2:1-10 occur?

(1) Answers to the first question have taken two directions. Many have held and do hold that the Epistle was written to churches in Northern Galatia. This theory cannot stand if the Southern Galatian theory can be established, so we will seek to state a few facts proving the Southern Galatian theory. Ramsay has this to say in favor of the Southern theory: "For a number of years the present writer has maintained that the North Galatian Theory is seen to be impossible, as soon as one makes oneself properly acquainted with the history and character of the people and the geography of the country. That theory seemed to be possible only so long as no clear conception of the facts existed; but when the facts were collected and looked at in their entirety it lost any appearance of justification."[6] Ramsay in this book proves beyond a doubt that Paul wrote the Epistle to the churches at Antioch, Iconium, Lystra, and Derbe in Southern Galatia. Lenski has this to say: "This, then, is the situation: Paul's letter fits exactly all that we know about the churches in Southern Galatia,—not a single point can be urged to the contrary; while on the other hand, the very existence of churches in Northern Galatia is hypothetical,—we know not one name of a city, and, of course, not a word about number, size, or character of members. We therefore conclude that the Epistle was addressed to churches in Lower Galatia."[7]

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[6] Ramsay, W. M., **Paul's Epistle To The Galatians,** p. 6.

[7] Lenski, R. C. H., **Interpretation Of St. Paul's Epistles To The Galatians, Ephesians, Philippians,** pp. 11, 12. For a fuller discussion of this question study the entire introduction in this book and also Ramsay, **Paul's Epistle To The Galatians** pp. 12-196.

(2) With this first question thus settled, we can pass on to the more difficult one of the date of Gal. 2:1-10. One of the main arguments used in placing the time of the controversy in Gal. 2:1-10 is the chronology given in Gal. 1:18 and 2:1. It is generally held by scholars that the famine of Acts 11:27-30 occurred between 44 and 46. This would place the eleemosynary visit of Paul and Barnabas between 45 and 46. The Jerusalem Council is generally agreed upon as coming around 50. Thus the date of Gal. 2:1-10 depends on two interpretations or datings: first the year of Paul's conversion; second, whether the fourteen years of Gal. 2:1 date from his conversion or from the first visit to Jerusalem, three years later.

According to David Smith, *Life and Letters of St. Paul,* Appendix I, Paul was converted in 33 A. D. Some scholars put it later, but Smith has established a fairly reliable dating. With all the other dates we are to study, this one best coincides with all data.

The real controversy is as to whether the fourteen years in Gal. 2:1 include the three years in Gal. 1:18. Alford says that the Greek construction ἔπειτα διὰ in both instances, 1:18 and 2:1, is more correctly interpreted by making it refer to the same occasion, his conversion.[8] Ramsay says: "The form of this list [a list of five time-references] with repetition of ἔπειτα seems, so far as I may judge, to mark it as a compact enumeration, in which the reader is intended to hold the whole together in his mind, and to think of each as a fact in a continuing biographical series."[9]

Thus the fourteen years of Gal. 2:1 date from his conversion. In the Jewish way of counting, this was probably only thirteen full years, since any part was counted as a whole; e. g., Jesus was in the tomb three days, from Friday evening until Sunday morning, only about a day and a half actual time, but counted three days. Thus these fourteen years could be only twelve full years and a few months.

[8] Alford, Henry, **Greek New Testament,** vol. iii, p. 11.
[9] Ramsay, W. M., **Paul's Epistle To The Galatians,** p. 272.

Thirteen years from Paul's conversion would place Gal. 2:1-10 in 46, or corresponding to the eleemosynary visit of Paul and Barnabas to Jerusalem. The only other recourse we have for determining the date of Gal. 2:1-10 is a study of the text and also Luke's account in Acts.

The first thing we notice is the fact that if Gal. 2:1-10 did not take place on the second visit of Paul in 46, some similar meeting did take place. "If we had no record of it, we would be obliged to assume it. For Barnabas had actually been sent to Antioch by the Jerusalem church to superintend the rapidly growing community, with particular reference to the preaching to Gentiles (Acts 9:19ff.). Presumably he was to report on the whole question and it is difficult to believe that on his return to Jerusalem no one took the trouble to receive his report or dicuss the matter with him."[10] It is not reasonable to suppose that Paul and Barnabas went to Jerusalem without telling of their work among the Gentiles, and it is unthinkable to suppose that they did tell of this work without meeting opposition in the Judaizers. So we may safely say that Paul and Barnabas had an experience on the eleemosynary visit very similar to Gal. 2:1-10, and if Gal. 2:1-10 is parallel with the Jerusalem Council Paul omits a very important visit to Jerusalem in this letter, which omission we cannot conceive when we realize the real purpose of chapters 1 and 2.

The second thing we notice is the decision of the two discussions. The Council decision was: "but that we write unto them, that they abstain from the pollutions or idols, and from fornications, and from what is strangled, and from blood." (Acts 15:20). The decision of Gal. 2:1-10 was: "that we should go unto the Gentiles, and they unto the circumcision: only they would that we should remember the poor" (2:9, 10). Thus we see that the two decisions were greatly divergent. The Council was doctrinal and had to do with the settlement of the question about which the messengers from Antioch had come. On the other hand, the decision in

[10] Emmet, C. W., **The Epistle To The Galatians,** p. xvii.

the Galatian controversy was only an agreement that Paul and Barnabas should continue their preaching to Gentiles and that they should remember the poor. This last was the only request that was made. Had it been the decision of the Jerusalem Council which Paul was giving, *surely* he would have mentioned the doctrinal side of the decision, for that was the object of the Epistle. The only answer to this problem is that they were two different occasions, and the reason he did not mention both occasions is that one of them had not taken place when he wrote this Epistle.

The next bit of evidence we notice is closely akin to the preceding. In their request of Paul and Barnabas "to remember the poor" the present subjunctive μνημονεύωμεν is used. It denotes a continuation of present action. The purpose of the second visit was to help the poor, and they merely asked Paul and Barnabas to keep on doing this good work for which they had come to Jerusalem on this visit. Then Paul uses the aorist when he says: "which very thing I was also zealous to do," ἐσπούδασα. At the time of this writing he says, "at that very time (a pointed, definite action) I was zealous." So we have strong evidence here for placing Gal. 2:1-10 and the eleemosynary visit of Paul and Barnabas at the same time.

Another thing we might notice is the fact that in Gal. 2:1-10 Titus was the object of the Judaizers, while at the Council the Judaizers said: "It is needful to circumcise *them* and charge *them* to keep the Law of Moses" (Acts 15:5). Doubtless, at the Council a number of Gentiles were present, "and certain others of them went along" (Acts 15:2). It does not seem likely that they would have singled out Titus alone had the others been present. Besides this, the contention of the Judaizers in the Council was that the Gentiles as such, at Antioch and elsewhere, must be circumcised, but Paul says that the controversy in Gal. 2:1-10 was over the circumcision of Titus.

We can readily see now how the placing of Gal. 2:1-10 can help determine the date of Galatians. If it came at the

Jerusalem Council, the Epistle must have been written after 50 A. D., and either during or after his second missionary journey. If it came during the eleemosynary visit in 46, as we have shown it did, the date of the Epistle could have been several years earlier than is now proposed by most scholars. It is both possible and probable that Paul wrote the Epistle to the Galatian churches before the Jerusalem Council.

The Purpose of the Epistle

(1) Paul wrote Galatians to prove his apostleship. The Judaizers had charged that he had learned all he knew from other apostles. If he wrote the Epistle after the Jerusalem Council and did not mention the Council, as he does not, the Judaizers would have somewhat to prove their contention, for the purpose of the Council was to settle a doctrinal question (Acts 15:2). Thus, rather than proving his apostleship he would give evidence against it by omitting an important contact, if the contact had been made before he wrote the Epistle. We conclude that he had not been to the Council before he wrote it, and so did not deliberately neglect so important a datum in proving his apostleship.

(2) Then Paul wrote Galatians to refute the Judaizers. Some have said that Judaizing had not arisen in Galatia before the Council, but the fact is that Paul encountered Judaizing opposition on his first journey. It was not Judaizing of the type that prevailed in Jerusalem, but it rebelled at Paul's teaching of justification by faith, and could easily have caused the trouble calling for the writing of Galatians. Then Jews from Jerusalem could easily have spread their heresy in these parts this early, as they visited Jerusalem from all parts of the Dispersion.

The condition of the churches in Galatia called for such a letter at this time. Paul carried a copy of the decision from the Jerusalem Council to them and told them to store it away and keep it (Acts 16:4). He had written the Epistle and now tells them to keep this judicial decision as proof of his doctrine in the Epistle.

The purpose of the Epistle was the same thing that called for the Council. Paul wrote Galatians to show that circumcision was not necessary, 5:12; 6:13; the Council was for the same purpose, Acts 15:1, 2. If Galatians had been written after the Council, surely Paul would have mentioned the decision of the Council and would have referred them to the copy which he had given them to keep.

Comparison of the Epistle and Acts

(1) The time for writing. Since we have placed the writing of the Galatians before the Council at Jerusalem, and since it must have occurred after Paul rebuked Peter at Antioch, which event took place in the incident given by Luke in Acts 15:1, 2, it must have been written between the controversy given in Acts 15:2 and the journey given in Acts 15:3. Somewhere between verses 2 and 3 of Acts 15 Paul wrote Galatians. Probably Paul had heard of the condition in Galatia prior to the decision that the group should go to Jerusalem about the question of circumcision. It is possible that he had intended going there soon, as he did on the second journey, but because of the great importance of the question to be settled in Jerusalem he must postpone his trip to Galatia. It was already settled in his own mind, but he wanted the weight of his testimony of God's work with the Gentiles to bear on the decision made. However, he could not allow himself to neglect the churches in Galatia entirely so he sends them this Epistle before he leaves for Jerusalem. The spirit of the controversy with Peter just prior to this writing was still arousing his feelings and the anticipation of the conflict to come in Jerusalem, along with the news from Galatia that this same question was threatening to destroy his labors there, give a perfect background for the content of the Epistle. These conditions also explain his spirit when he says: "O, foolish Galatians, who did bewitch you?" (3:1), and "Would that they who unsettle you would even cut themselves off" (5:12).

(2) The Judaizers from Jerusalem. It is plainly evident that when Paul wrote Galatians he firmly believed that those Jews who had come from Jerusalem and were causing so much trouble, even leading Peter and Barnabas off, were sent to Antioch by James. "For before that certain came from James, he ate with the Gentiles." (2:12). However, at the Jerusalem Council James emphatically denies having given them any commandment: "For as much as we have heard that certain who went out from us have troubled you with words, subverting your souls; *to whom we give no commandment*" (Acts 15:24). Paul would not overlook so important a factor, and had he written Galatians after the Council his statement would naturally have been: "For before that certain came who claimed to have come from James." To admit that James was agreeing with these Judaizers would weaken Paul's argument against them, but this very thing he did admit. He would not have given the Judaizers such witness and testimony for their contention if he had already attended the Council, for in that Council James readily agreed that salvation was for the Gentiles without circumcision. In his argument in Acts 15:13-21 he quotes the prophet Amos to show that God intended to call out a people from the Gentiles. Then James' judgment was the very thing that was included in the decision of the Council. There can be only one reason why Paul did not correct this misunderstanding and that is, the Jerusalem Council had not taken place when he wrote Galatians.

(3) "So quickly removing." There is some indication here of an early writing. Many critics hold that this does not necessarily mean a short period of time, but we must notice that the verb is in the present tense and can easily describe the beginning of a movement. Without a doubt Paul is speaking of their removing from their freedom in Christ which they received on Paul's first journey when they received Christ. "So quickly" and the present tense of the verb indicate as early a writing of the Epistle after the first journey as we can safely give it.

(4) The purpose of Paul's second journey. In Acts 15:36 Paul states one purpose of his second journey. "And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, how they are holding on." The Greek words used here are πῶς ἔχουσιν. The primary meaning of ἔχω is "to have or hold, or to hold oneself, to be in such or such a condition." (Thayer) This very strongly indicates that the condition calling for Galatians, or some very similar conditions, had existed some months before this time and now Paul wants to go and see what effect his Letter has had on the people and how they are staying with the truth. More than likely he had not heard from Galatia since he wrote the Epistle, and his anxiety over them is brought out in these words.

Some Difficulties Examined

As the date and place of the writing of Galatians are indefinite, it is only fair that we should consider a few of the major objections to the conclusion here reached.

(1) "The former." This statement is found in 4:13, "but ye know that because of an infirmity of the flesh I preached the Gospel unto you the *former time*." The argument here is that Paul must have made two or more trips to Galatia prior to the writing of this Letter and he speaks of preaching to them during the first of these two visits. However, this argument is not put forth as proving conclusively that Paul had made two visits prior to the writing of Galatians. It is used as one of the major arguments, but all scholars admit that it does not necessarily call for two visits. Lightfoot says: "The Epistle apparently contains an allusion to two separate visits of St. Paul to Galatia."[11] Ellicott says: "Still no historical conclusions can be drawn from this expression alone."[12] Robertson says: "He had preached the Gospel to them rather by accident 'because of an infirmity of the flesh' (Gal. 4:13) 'the former time' (or 'first'). Does

[11] Lightfoot, J. B., **The Epistles of St. Paul, Galatians,** p. 41.
[12] Ellicott, **Commentary on Galatians.**

that mean that he had preached to them on two separate visits before he wrote? That is possible, but not necessary."[13] All three of these scholars hold that Galatians was written after the second visit, but they are not willing to base their arguments solely on this statement.

A study of the use of πρότερος in the New Testament reveals that it is used eleven times.[14]. It is used in John 6:62; 7:50; 9:8; 2 Cor. 1:15; Gal. 4:13, Eph. 4:22; 1 Tim.1:13; Heb. 4:6; 7:32; 10:32; 1 Peter 1:14. In all but three of these places it is translated in the American Standard Version as either "formerly, before, aforetime; or former." In these three places, 2 Cor. 1:15; Galatians 4:13; and Heb. 7:27, it is translated "first" giving as optional reading of Gal. 4:13 "former." There is no reason why Gal. 4:13 could not read as does John 6:62 "what then if ye should behold the Son of man ascending where he was *before*?" The same Greek construction is used, τὸ πρότερον, and the same meaning would result; Jesus had been in heaven before he was speaking these words; Paul had been in Galatia before he wrote these words. The other passages could be given in a similar way, but this is sufficient to show that this expression need not be an objection to our conclusion.

(2) The similarity of Galatians and Romans. Much has been written on the style, groups of epistles and similarity to other writings in an effort to fix the date of Galatians.[15] If a difference of twenty-five or thirty years were claimed in the Epistles compared there would be more weight to these arguments, but since there can be no more than eight or ten years difference at most it fails to be evident how this can go very far in determining whether Galatians was written in 50 or 58. This statement can be unreservedly made for two or three reasons. First, so far as we can know, Paul made no change in attitude or doctrine from the earliest to the latest dating of Galatians. Thus, why should not his style and doctrine be somewhat the same in all instances

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13 Robertson, A. T., **Epochs In The Life Of Paul,** p. 201.
14 Moulten-Geden, **Concordance to the Greek Testament.**
15 See Lightfoot, J. B., **The Epistles Of Paul, Galatians,** pp. 42-56.

calling for the same explanations. Second, the purpose in writing and the persons written to determine the style and content of a writing far more than a few years in time ordinarily would; this is especially true if there has been no change in the writer as there was not in Paul.

(3) Paul's sufferings and controversy with the Judaizers. Lightfoot holds that Galatians fits in better after the development of suffering as told in 1 Corinthans, and quotes Gal. 6:17 (henceforth let no man trouble me; for I bear branded on my body the marks of Jesus") to prove it. However true this may seem, we must notice that this could have been said before the Jerusalem Council, for Paul had been stoned and left for dead at Lystra on his first journey, the very place to which he is writing at this time. They would know of the scars left from the stoning and know that he spoke the truth.

Then Lightfoot says that the progress of his controversy with the Judaizers puts Galatians after 1 Corinthians. In 1 Corinthians Paul is concerned with only his personal authority, while in Galatians he defends both his personal authority and his doctrines. This difference in development need not affect chronology unless the Epistles were written to the same people, which they were not. The difference in the condition of the people across a small sea could make up for several years in the writing of an Epistle, since those in Galatia could be and undoubtedly were several years ahead of those at Corinth.

These are some of the strongest points that can be found for a later writing of Galatians, and they can be easily fitted into the theory that Galatians was written earlier, as we have shown.

With all the foregoing facts we are forced to the conclusion that Paul wrote the Epistle to the Galatians in 50 A.D., before the Jerusalem Council, and while he was still in Antioch of Syria. The statement is not dogmatically made, but firmly believed after a thorough study of the foregoing facts, along with many others which could not be given in so short a space.

Facing Pastoral Problems.

Professor Gaines S. Dobbins, Editor

The Problem of Church Attendance.

By the Editor

There is no single criterion by which the success of a church may be judged. There are the intangibles which cannot be reduced to statistics—the influence of the church on personality, on home life, on community ideals and standards, on the integrity of business and politics, on the great issues of state and nation, and on world-mindedness. The fact that the wheels of business and industry slow down and come to a stop on one day each week when the churches are opened for worship carries with it a significance that cannot be expressed in figures and charts. The changes that take place in the lives of individuals and of society because of the church and its activities can never be reduced to statistical tables. It is therefore fallacious to undertake to judge a church in terms of numbers only.

Yet there are objective evidences of a church's relative success or failure which cannot be ignored. A church can only indirectly influence the lives of people whom it does not touch. Granted indirect improvement in the home, the school, the community, in business and politics, in national and world affairs because of the influence of Christianity as mediated through the churches, it is obvious that this influence would be greatly increased if the contacts were direct. No church should be satisfied to have a handful of people attend its services and participate in its activities when there are multitudes of unreached people within its territory.

By common consent we have long recognized that attendance on a church's stated services of worship and study is one of the most reliable of all measures of its success.

A church whose services very few attend will, in the nature of the case, win few lost people to Christ; it will render no very great amount of social service; it will ordinarily be poorly financed; it will have negligible influence in the molding of public opinion; it will make small contribution to the development of Christian character; it will carry little weight in the promotion of the missionary cause at home and abroad. Well attended services are absolutely vital to the health and power of a church. Ministers of course realize this very keenly, and are deeply concerned when they find attendance decreasing. There are few matters of graver concern to our churches today than the all too evident decline of attendance on the preaching services, the prayer meeting, the Sunday-school, the Training Union. Perhaps it would not be accurate to say that declining attendance is the rule, for there are great numbers of churches which maintain a high average of attendance; yet proportionate to church membership and to possibilities there are relatively few churches where the record of attendance is fully satisfactory.

The writer of these notes, by means of a questionnaire sent to a list of carefully selected representative ministers, undertook briefly to discover certain facts concerning church attendance. Replies were received from 133 ministers, 56 of these being pastors of town churches, 28 of city suburban churches, 27 of churches in the downtown sections of cities, and 22 of village and country churches. For the most part the names chosen were those of alumni of the Southern Baptist Theological Seminary who are thought of as among the aggressive, successful pastors of average or better than average churches. A study of the returns of these questionnaires throws interesting light on the problem of church attendance.

1. Attendance as Conditioned by the Church Auditorium

Request was made in the questionnaire that the capacity of the church auditorium be indicated and then the resident church membership given. Almost without exception the

churches with membership less than 500 have auditoriums that will seat more than the total number of members. Churches with membership from 500 to 1000 have auditoriums with seating capacity that just about matches the numbers on the 500 and 600 levels, but that afford fewer sittings than there are members in fairly constant ratio as the membership goes beyond 700. Very few churches reporting which have membership above 1,000 have seating capacity in the auditorium sufficient to care for more than one-half to two-thirds of the members should they all decide to attend at the same time. Taking the entire list of 133 churches, we find a total resident membership of 91,538. The total estimated seating capacity of these churches is 83,387. It is clear that these churches, as a whole, have no expectation that the entire membership will be present on a given Sunday at a stated service.

2. Attendance on the Morning and Evening Preaching Services

The most satisfactory level of attendance is reported for the morning preaching service. According to the estimates given, 46,292 persons, on the average, are present at this hour. The range is from 31 to 1,900. As would be expected, the smaller churches indicate a very much larger percentage of members in attendance than the larger churches. A few of the churches under 500 have more present than their total resident members. The best average attendance appears to be in churches of 300 to 500. The churches of 200 and less and the churches of 1,000 and more have a hard time maintaining a 50 percent average of membership in attendance at the morning worship service. Taken as a whole, morning preaching attendance holds up fairly well in these 133 churches. In a total membership of 91,538 we find 46,292 reported as in regular attendance on this the most popular service of the church, or almost exactly 50 percent.

The evening preaching service gives more occasion for anxiety. Here the lowest average attendance reported is

21, while the high mark is set by a church reporting 1900 at the evening service, which exactly matches the reported attendance for the morning service. The case of this last church, however, is thoroughly exceptional. Only two other churches report as many as 1,000 in average attendance at the evening hour. Very few of the reports show as many at the evening service as at the morning service. As a group, the town churches show distinct improvement over their country and city neighbors in their ability to attract and hold an evening crowd. The country and village churches report an alarming non-attendance on this hour. The city-suburban churches are having an almost equally difficult time. Some of the downtown city churches are maintaining a great evening attendance, but the majority report their evening crowd as less than half the number who come to the morning service. Twelve churches report no evening service at all, while exactly the same number report 50 or less, and twice that number have fewer than 100 in average attendance. With a total membership of 91,538, and a morning preaching attendance of 46,292, these 133 churches attract an average of 30,066 for the evening worship service. Obviously this indicates a situation which demands serious attention.

3. Attendance on the Mid-week Prayer Meeting

There is an oft-repeated statement, generally accepted as true by ministers, to the effect that "the prayer meeting is the best measure of the spiritual temperature of a church." If this is so, the freezing point has about been reached in the majority of the churches in question. One church, with more than 4,000 in membership, reports an average prayer meeting attendance of 500. The next highest attendance, 350, is reported by another downtown church with a membership of 1,200. Twenty-five other churches report a prayer meeting attendance of 100 to 200. Ten churches report no prayer meeting at all. Eighty-five of the remaining 123

churches, or 70 percent, have 50 or less who are regular prayer meeting attendants. Of these, 34 maintain a prayer service attended by 25 or less. These are not, as one might suppose, churches of small membership only. For instance, a church with a membership of 325 reports a prayer meeting attendance of 9, another church with a church membership of 275 has only 12 members who attend the prayer service. Many churches of 200 to 300 members report fewer than 25 at the prayer hour. Great churches with membership between 1,000 and 2,000 report 50 or less in regular attendance on the mid-week prayer service. Taking the situation as a whole, we find that 133 churches, with a total membership of 91,538, depend upon 7,959 members to keep up the one service which, by general consent, is looked upon as most significant for the spiritual health and power of Christ's body. Attendance on these representative, favored churches, at the hour of prayer, has fallen below 10 percent of the resident membership—just slightly above 8 percent, to be exact. One out of 12 members of these better than average churches is still faithful to the mid-week prayer service. If we are at all serious in our conviction that a successful church must be a praying church, here is a situation that should shock us into the awareness of weakness that threatens the church's entire program.

4. Attendance on the Bible Study and Training Services

Sunday-school attendance presents a much brighter picture. While not one of the 133 churches has an average Sunday-school attendance equal to the resident membership, many come within reaching distance of this mark. It is interesting to note how closely the morning preaching service attendance parallels the Sunday-school attendance. Morning preaching attendance is consistently reported as being slightly above Sunday-school attendance. Seventy churches report a larger attendance at the morning preaching hour than at the Sunday-school hour. In 47 churches the

morning preaching attendance almost exactly matches Sunday-school attendance. In only a few cases is there very wide divergence, and this variation is about as often in favor of the worship hour as the Bible study hour. A comparison of totals indicates an average morning preaching attendance in these 133 churches of 46,292; in the Sunday-school, a total average of 44,521. It is obvious, however, that in the matter of preaching attendance the respondent, for the most part, is estimating; while Sunday-school attendance is kept with a marked degree of accuracy. The chances are that the slight advantage of the morning preaching service over the Sunday-school would disappear if attendance on the former were recorded as accurately as on the latter. At any rate, a number equal to a little less than half the resident membership of these churches is attracted to the church for study of the Bible, and almost exactly this same number want to hear the preacher's message. It would be interesting to know how nearly the same crowd at Sunday-school will be found in the preaching service which follows. The high correlation between these two records of attendance would indicate that the Sunday-school contributes very largely to the attendance of the worship hour.

Figures concerning the Baptist Training Union afford something of a surprise. First, it is observed that there is a Training Union or B. Y. P. U. organization in all but four of these 133 churches. Seven churches report Training Union attendance between 200 and 400. Twenty-seven churches report B. T. U. attendance averaging between 100 and 200. Many of the reports reflect the older "Young People's" type of organization with just a Senior B. Y. P. U., or Junior, Intermediate, and Senior Unions with no unified program and no place for adults. No church has as large Training Union attendance as attendance on the evening preaching service. It seems quite evident that where there is a functioning Training Union organization, with provision for all ages, with attendance somewhat commensurate with the possibilities as indicated by total church membership,

the problem of the evening preaching service is largely solved. Almost without exception, where the Training Union or B. Y. P. U. attendance is small, the evening preaching service is sparsely attended. On the average, B. T. U. attendance averages about one-third the attendance of the preaching service which follows. It is interesting to note that there are more churches with Training Union services than there are churches which maintain an evening preaching service. The 129 churches which report B. T. U. organizations attract an average attendance of 11,227 to this feature of the church's work as compared with 30,006 who are present at the preaching service which follows.

5. Points of Greatest Difficulty

The final inquiry in the questionnaire raised the question: "At which of these points are you experiencing greatest difficulty—morning preaching service, evening preaching service, prayer meeting, Sunday-school, B. T. U., finances?" Twelve pastors report difficulty with the morning preaching service. Seventy-nine are troubled over the evening preaching service. With a voice that lacks only seven of being unanimous, these pastors cry aloud in their distress over attendance on the prayer service. Forty-seven are having trouble with the Sunday-school. Sixty-four are dissatisfied with the Training Union. Twenty-six pastors confess their anxiety over the finances of their churches, although the appended record of gifts compared with church membership indicates that more than half of the churches reporting are on an unsatisfactory financial basis.

6. Unanswered Questions that Arise

Many questions arise from a study of the data derived from these questionnaires. Are these facts concerning attendance representative or do they indicate records that are below or above average? May we assume that these figures indicate a level of attendance considerably higher than that

of the Southern Baptist Convention as a whole, since the pastors responding are Seminary men with exceptionally strong churches? How do the figures for these Baptist churches compare with Methodist, Presbyterian, and other evangelical churches in the same communities? Do these figures indicate that the situation with reference to church attendance is getting better or worse? What can be done to increase attendance on the almost universally neglected evening service? What can be done to save the prayer meeting? How can the Sunday-school and the morning preaching service be so related to each other as to re-enforce attendance? How make the B. T. U. an asset for the evening preaching service, and vice versa? What is the relation of attendance to the financial problem? Shall we continue to take it for granted that only one-half of the church membership may be expected to attend the morning service, one-third the evening service, and one-tenth the prayer meeting service? Is it reasonable to set as a goal the enrollment of every member of the church in the Sunday-school, either in the main school or in the Extension Department? Could a program of enlistment in the B. T. U. be devised that would bring as many people to the training service at the evening hour as are in the Bible study service at the morning hour, and then hold these groups for the subsequent preaching service? Could the whole church be got back of the project to enlist in attendance every resident member in at least one of the stated services of the church each week, except where providential hindrances prevent? Has the average church a well-conceived and vigorous plan for reaching its unreached constituency and bringing them into its services? What does the future hold for our churches if the present rate of attendance is not increased, but instead the radio, the picture show, the automobile, the Sunday newspaper, Sunday sports, and other competitors attract more and more people from attendance on the church? How may a church, in all its services, be made more dynamic and compelling so as to attract more people?

Such questions as these must be faced by ministers who take themselves seriously and who confront the future with the spirit of conquest rather than the spirit of defeat. The writer invites correspondence with pastors who have constructive suggestions that have grown out of successful experience. He would like to carry in this section of *The Review and Expositor* for the next issue a symposium of ideas which brethren are willing to share that seem to have value in the solution of this difficult and pressing problem of church attendance.

Life Factors and Tendencies.

The Managing Editor

Gospel Dynamite and Dynamic.

Most preachers have taken advantage of the illustration from the modern explosive named from the Greek *dunamis* to enforce Paul's profession of courage in preaching the Gospel (Romans 1:16) because it is God's *dunamis*. Only recently Professor Tribble made most effective and somewhat original use of the illustration in the first of a series of Assembly sermons on "*Catching up with the Gospel.*"

We derive from the Greek word two sets of terms, both of which are applicable to the Gospel and most fruitfully suggest two phases of the nature and effect of the Gospel as God's power in and for human history. They are peculiarly appropriate to the present world conditions and to the hope of better conditions. The basal words are *dynamite* and *dynamic*. The first connotes the destructive action of the force when applied to material, the second the constructive energy operating under control toward projected ends. Both are required in the world's work in the physical world and equally in the realm of the making of history. "Our God is a consuming fire" and he is also Creative Spirit.

Breaking up and destroying are necessary preparation for creative reconstruction, "Behold I make all things new." One needs only to read the Prophets to see God at work both as dynamite and as dynamic. Especially is this found in Isaiah, and in his final paragraph he gives a powerful statement of the operation of both forms of God's activity. The Gospel is the dynamite of God to wreck all structures that are reared by men contrary to the plan of God; and the dynamic of God in building the new heaven and the new earth.

The present crisis in world history exhibits the effects of the Gospel as dynamite, and challenges faith and consecration to accept the Gospel as dynamic. To be sure the chaotic condition of strife, warfare, conflict, ambition, contention for rights and struggle for individual and group advantage is fundamentally due to the weaknesses, the immaturity, the depravity of our human nature and the selfish sin of national leaders, economic exploiters, labor despots, and all who seek personal aggrandizement at the expense of their fellows.

Yet it is the ideals of the Gospel and its definition of values that have given the shattering shocks to established orders of politics, economics, religions, social systems. Until men came to value themselves in the individual and came to believe that the forces and forms of social organism and organization can be controlled they accepted the evil conditions and suffered with a stolid fatalism the age-old afflictions and oppressions. When personality became sacred in individual units and when the concept of the abundant life laid hold on the imagination then revolution began. And it is to Jesus Christ in teaching and demonstration the world owes the ideas that break up and overthrow. The Gospel is the dynamite that splinters hampering structures of society that will not permit men to grow into the measure of the stature of manhood as it is revealed in its possibilities in Christ Jesus.

But when men use Jesus and his Gospel merely for revolution, for upheavals, for overthrow of institutions too small and too restricted to serve the larger ideals of awakened aspirations they leave only chaos and misery. The Gospel comes with plans and power to create new men, to erect new institutions, to produce a new society, to grow the kingdom of heaven. It is the dynamic of "a new heaven and a new earth wherein dwelleth righteousness."

The dynamite has blown the world order to bits. It is the responsibility of the servants of the Christ to make his

Gospel the dynamic of a new order. The work of construction awaits the architects of the Gospel of the Kingdom of God. There are many who come forward with plans and programs; but "except the Lord build the house they labor in vain that build it." Where are his architects, with his blueprints, and with prophetic message to all who seek a truly "good life"?

The Tragedy of Japan.

To one who admires Japan as this writer does, her course these recent years, with its present unspeakable demonstration, is deep disappointment, a discouraging grief. For ten years Japan seemed to the writer the most exemplary member of the family of nations. She seemed more than any other to hold and to apply the principle of friendly brotherhood in international diplomacy and relations. Then came the rape of Manchuria, with the unnecessary and indefensible devastation of the Chapei district of Shanghai. And now the stupid and brutal war on China, with its blatant and utter disregard of all the amenities of international understanding and all the decencies of human consideration.

One can understand and deeply sympathize with Japan's economic need and the limitations of her resources for the demands of her people. An able and honored Japanese educator recently pointed out in a public address that for meeting this obvious and imperative need for raw materials and markets for products there are two theories in Japan. First there is the method of expansion of international trade by friendly conference and convention with other peoples. Then there is the method of imperial expansion by military conquest. This speaker declared, as did Kagawa in this country in 1936, that nine-tenths of the Japanese people favor the method of friendly cultivation of increased trade, but that the remaining tenth include the Army and the Navy officials who take control of the policies of the na-

tion and ignore the true popular sentiment. This speaker included the Emperor in the party of friendliness and peaceful expansion of business, just as this writer has done for fifteen years; but he said that the military factors are too powerful for the vast majority of the people and even for the Mikado. If he is correct in his understanding of the Emperor then "the Son of Heaven" is now reduced to a mere puppet, voicing the decisions of the militarists, for he spoke their language in the recent Diet address from the throne.

The upshot of the matter is that the world looks on in horror and bewildered helplessness while Japan reverts to primitive savagery of soul and implements it with the highest capacity of modern scientific method and material. How so romantic, artistic and cultured a people can revert so completely to the elemental passions of primitive barbarism is beyond explanation and warns us of the depravity of our unredeemed human nature. That "decent respect to the opinions of mankind" which is the mark of culture seems to have been flung away by our Japanese brothers.

Sesquicentennial of the Constitution of the United States

One hundred and fifty years ago on September 17 the Constitution of the United States of America, wrought out through months of laborious discussion and controversy, was completed and the signatures of its framers duly affixed thereto. Then began the process of ratification, requiring many months. Next the selection of a President, and finally on April 30, 1789 the inauguration of George Washington. Thus the Constitutional democracy of the United States was set upon its momentous history.

The Congress has decreed and the President has proclaimed a nationwide celebration of this epoch in the world's

history. A commission has been appointed to promote and supervise this celebration and Mr. Sol Bloom has been made Director General, with offices in Washington.

It is planned to have special recognition of each important stage in the process of the formation, adoption and setting into operation of this Constitution. The first celebration was of the signing of the great document and was on Friday, September 17. The climax will come April 30, 1939, which will commemorate the inauguration of Washington. Within these eighteen months various recognitions will be staged.

Much good should come from this elaborate program. There ought to be universal interest throughout the nation in our history, our form of government, our debt to our national founders and our constructive leaders, and emphasis on our obligation to posterity. The celebration falls in a time of upheaval and transition, a time of constitutional evolution and revolution. Our form of government is being changed, not so much by amendments as in the past and as provided for in the instrument itself, as by the inevitable working of economic and social factors, and by redefinition of the terms and intent of the Constitution.

It is greatly to be desired that this period of celebration be utilized for such a study of our entire national history, ideals and objectives as has not obtained since the period of the forming and approving of the Constitution.

In this fundamental instrument, in its First Amendment, for the first time in national history the complete independence of the Church as the institution of religion and the State as the institution of civil life is defined and adopted. For the first time in the long annals of human society a free Church is given clear recognition in a State which is also to be free from all ecclesiastical control. It is, therefore, eminently fitting that the Commission has requested all general ecclesiastical bodies to provide for proper sharing in the celebrations during this period.

The part Baptists played in bringing about the new order of freedom of State and Church, and the place this principle holds in the essential nature and teachings of Baptists should call them to especial interest in the celebration of this century and a half of national life. There is great need for thinking through the principles involved, their implications and their applications. President Sampey is Chairman of the Southern Baptist Committee and associated with him are Drs. Dillard, Dodd, Lawrence, Routh, Warren, Weaver.

Every church, every association, every State body may well devote time to this subject.

Centennial of the Presbyterian Board of Foreign Missions.

Dr. Robert E. Speer, for nearly half a century prominent and powerful in the guidance of the Missions of the Presbyterian Church, U. S. A., very graciously complied with the request of the Review and Expositor and has given us a stirring story of the beginning of this Church's organic adoption of missions as a major function.

Book Reviews

I. THEOLOGY AND PHILOSOPHY

The Validity of Religious Experience. By Albert Knudson, Dean of Boston University School of Theology. The Fondern Lectures The Abingdon Press, New York, Cincinnati, Chicago. 1937. 230 pp. $2.00.

"The apologetic of the church has become empirical. Experience has become the test of religious as well as scientific truth. But along with this pronounced empirical tendency there has arisen much unclearness and confusion of thought with reference to the meaning of religious experience and its validity. To help clarify thought in this field and to introduce the reader to . . . a valid, adequate, and consistent philosophy of religious experience, is the purpose of the present volume."

This purpose will be found to be realized in gratifying measure. The critical analysis of experience and of the varied claims for the validity of this experience is acute, reasoned and clarifying. The essential matter of the objective source and validity is carefully handled. The claim of "immediacy" for truth is handled with sharp discrimination and definition. The illusions about identity of "value" and "truth" are exposed and the true relation of the two made plain.

The faith basis of all the great forms of human experience and its formulation in science, art, ethics and religion is splendidly stated, and the co-ordinate rationality and validity of each form is here as well stated as one will find.

"Christian Experience" is analyzed into four elements and its uniqueness and validity established. The dogmatic weakness of the Fundamentalist approach and claim is exposed equally with the emotional weakness of the optimistic approach of Humanism.

Dr. Knudson leaves us with the conviction that "as modern men we may with as much assurance as ever join in those great Pauline affirmations that through the centuries have thrilled the Christian heart," even if we ground them on different premises. W. O. CARVER

The Doctrine of the Work of Christ. By Sydney Cave, Professor of Theology in London University. Cokesbury Press, Nashville. 317 pages. 1937. $2.50.

According to what pattern may the various theories of the atoning significance of the death of Jesus Christ be reduced to a simple classification? Dr. Cave suggests the following: (1) the 'Patristic', or 'Dramatic', which dominated the first millenium of Christian thought, and which sees in the death of Christ a complete victory over the tyranny of Satan; (2) the 'Objective,' or 'Satisfaction,' view which sees in Christ's death a sacrificial offering that satisfied the honor of God injured by man's sin, or a penal suffering that satisfied the justice of God; (3) the 'Subjective', or 'Moral', view that sees in the death of Christ a revelation of the love of God that inspires us to love God and our fellow man. As he points out, no such simple classification can be adequate, for there have been many worthy interpretations propounded that cannot be accurately put in any one of these groups. But he does employ this form of analysis to a good advantage in studying the subject historically.

Although he does not have it so divided in his table of contents one may say that his study falls into three divisions: in the first he traces the teachings of the New Testament, in the second he sets forth the gist of the chief views held by Christian interpreters from the beginning of the second century down to modern times, including Barth and Brunner; while in the third he indicates his own approach to the subject. And throughout the book the threefold analysis indicated above is the pattern of investigation and criticism, which means that it is a clear-cut and constructive

piece of work. Perhaps the majority of his readers will agree with Dr. Cave that the old 'Patristic' and 'Satisfaction' theories can no longer serve as an adequate approach to the problem concerning the necessity for the death of Christ, but many will also feel that we have not yet had an adequate 'Moral' view presented. It is to be regretted that Dr. Cave did not allow more space and time for the presentation of his own view, for which he laid such a good foundation. But his book has sufficient merit to commend it to all Christian students as a fresh, critical, and constructive study of the history of the Christian doctrine of atonement. It is a companion volume to his earlier work on The Doctrine Of The Person Of Christ. H. W. TRIBBLE

The Christian Faith, A Sketch of a Constructive Theology. By Alfred E. Garvie. Scribners. 234 pages. 1937. $2.25.

A wide range of readers will be glad to know that the brain and pen of A. E. Garvie continue active after so many years of fruitful service in the pulpit, in the classroom, and through the printed page. The Christian Belief in God, The Christian Doctrine of the Godhead, and The Christian Ideal For Human Society, as well as several other volumes have made for him a wide range of great influence. It is gratifying that his retirement from active school work some three years ago did not mean his retirement from the ministry of writing. With this as a fair sample of what the years beyond the three-score-and-ten mark hold in reserve for him, we may hope for and expect yet other books from him.

Dr. Garvie is one of the British Ritschlians who refuses to acknowledge the validity of the Barthian theology, and the reader is not surprised when he catches the flavor of this volume. His thinking is strongly anthropocentric throughout. In the chapter on Nature and Man he says that in his pursuit of truth man "can make nature intelligible to his intelligence, thus disclosing a correspondence between himself and his world indicating an ultimate unity." In his

chapter on Religion and Revelation he puts chief emphasis upon a general revelation through nature and experience, and inclines to discount special revelation. Monotheism is the climax of a long process of development through which the race has pursued and explored the meaning of life. From this approach Dr. Garvie comes to the conception of God as personal (he may be supra-personal but not sub-personal), man as in need of Jesus Christ who is the only adequate Saviour, the church as the body of Christ on earth through which the Holy Spirit carries forward the work of the Kingdom of God, and worship and service as the inevitable expression of the experience of fellowship with Christ. And so we have here a comprehensive survey of the Christian Faith from a Ritschlian viewpoint. As Dr. Garvie indicates in his introduction, this is not a creed but his statement of his faith which he has achieved through a growing experience over many years of study and devotion to the things of Christ. H. W. Tribble

First Chapers in Religious Philosophy. By Vergilius Ferm. Professor of Philosophy in the College of Wooster. 1937. 319 pp. $3.00.

The book is well titled—and it is well written. There is a lightness of touch that occasionally borders on levity, but does not offend. There is a clarity of style that makes very easy reading.

There are two Parts: I. What is Religion?; II. Typical Themes in Religious Philosophy, with 74 pp. and 220 respectively.

The method is first of all descriptive, and then expository and apologetic. As editor of two volumes of "*Contemporary American Theology,*" Dr. Ferm has at easy command the positions and reasonings of the chief thinkers of this century. He has also a good understanding of the history of philosophy and of theology. This all appears page by page as one moves along. The author has his obvious affiliations

and his favorite authorities, perhaps Macintosh (C.D.) would head his list; yet he is never subservient, but stands upon his own feet and speaks forthrightly.

Seven "typical themes" are reviewed and treated: e.g. "Arguments for Belief in God," traditional, and contemporary arguments, in separate chapters; "Theories of Value"; "Evil"; "the Soul"; "Prayer;" "Immortality."

"A Selected List of Readings" includes a rather formidable bibliography (10 pp.) for a beginner. It will be well for such a beginner to realize that one needs to go far and deep if he will be in any measure a master in this field.

W. O. Carver

I and Thou. By Martin Buber. Translated from the German by Ronald Gregor Smith. Edinburgh. T. & T. Clark. 1937. 120 pages. $1.25.

That this slender volume "will rank as one of the epoch-making books of our generation" is the confident affirmation of the translator. While this statement may be considered a bit too broad, the book is one of those current German productions which are striking deep in the search for a new and valid philosophical basis for theology and for the religious life.

The main thesis of the work is the ultimacy of personal relationships and the radical difference between man's relation to another person and man's attitude toward a thing. This is uniquely expressed by use of the term *Thou* for a person confronted as such, and the term *It* for a thing or a person who is treated as though he were a thing. Evil consists largely in refusing to say *"Thou"* to the personal realm, in objectifying and seeking to *use* persons, rather than in allowing a true personal relationship to exist. The "eternal *Thou*" is God, who can never be treated as *It*, but must be addressed as *Thou* in a direct intuitive relationship.

Buber's philosophy is dichotomous, dividing the universe sharply into the realm of persons and the realm of things.

It is mystical, requiring a subjective, contemplative reading to be grasped at all. It is almost pantheistic, for, although Buber argues directly against the doctrine of absorption, there are aspects of his system which leave the individual soul insufficiently clearcut and independent in its being. The philosophy falls short of being Christian. It is profoundly suggestive, but probably will not prove to be epochal.

CORNELL GOERNER

Philosophy Studies Religion. By David Lee Jamison, LL.B., Th. D., Professor Philosophy of Religion, Eastern Baptist Theological Seminary. New York and Edinburgh. 1937. Fleming H. Revell Company. 192 pp. $1.50.

"This book . . . is at once an introduction to comparative religion, to theology and allied learning, and to the essential truths of the Christian religion." This is a wide range. As such an "introduction" it is admirably adapted. More could not be expected of it. It is based on sound learning and reveals sound reasoning. It is elementary enough for the reader not skilled in such matters, and able enough to command full respect of the scholars. It would be difficult to find so satisfactory a handbook for this wide field of present day interests.

W. O. CARVER

Survival. By G. D. Rosenthal. Harper. 206 pages. 1937. $1.65.

This is one of the most charming and helpful discussions of the Christian belief in the immortality of the soul that I have seen. It is written in a popular vein, and therefore is more easily read than the usual theological treatise on the subject, and yet the essential arguments are presented. For example, in the fourth chapter the author marshalls the anthropological, philosophical, analogical, and ethical arguments, and then shows that these are all but shadows of promise, whereas the real proof for the Christian is in Christ,

his belief in immortality, his teaching concerning immortality, and his experience of immortality. In subsequent chapters he relates the resurrection and the judgment to immortality, and considers the question of the continuation of the experiences and associations of this life into the next. Preachers will find this volume helpful in its suggestiveness pointing to preaching material and to a sympathetic approach to a pastoral ministry among bereaved souls. And it is also the type of book that one wants to lend to friends in times of sorrow. H. W. TRIBBLE

II. BIOGRAPHICAL, BIBLICAL, PRACTICAL

Eastward: the Story of Adoniram Judson. By Stacy R. Warburton. Round Table Press, New York. 1937. 240 pp. $2.50.

Two comprehensive, authoritative lives of Judson have been written. Francis Wayland wrote his *Memoir,* two volumes, filled with original materials admirably introduced and interpreted. Then the son, Edward Judson, told the story with fulness and ability, but that was half a century ago. Mrs. Morrow made Judson live for our own generation in her vivid and compelling historical novel, *The Splendor of God;* but this was not intended to be a biography. A number of briefer outline biographical sketches have had their use but none of these is of abiding significance. The place of Judson in Christian history gives each generation the right to know him in terms which will make him most vital for the generation. And there are fashions in literature, as in all other human ways of thinking and feeling. Dr. Warburton has been at great pains to find and use all source materials. He has the ardor, the insight and the experience needed for his task. He has given us the story of Judson for this century. There will be those who will wish to go to the sources for themselves, and others who will

wish to follow through with Wayland and Judson and recapture the atmosphere of Judson's day and feel the emotional aspects of living drama which came from the immediacy of these older writings. For most the new work will be more acceptable, and it is done in a way that draws the reader on eagerly as the story proceeds.

W. O. CARVER

Yang and Yin. By Alice Tisdale Hobart. Author of Oil for the Lamps of China, etc. Indianapolis. 1937. Bobbs Merrell. 365 pp. $2.50.

Mrs. Hobart's literary skill, as also her critical interest in Christian Missions, have won recognition in her previous works. In this major "novel of an American Doctor in China" there is a striking maturity of understanding and portrayal of many aspects, both of the ways of the human heart and the stresses and victories of personal relations in life, including especially the intimate relation of marriage, and of Chinese psychology, society and culture.

The various problems now to the fore in the re-thinking of the Christian missionary enterprise find analytical portrayal here. The author may at times lean rather far to the liberal criticism of Missions but is certainly not lacking in genuine appreciation and approval.

Similarly there may seem at times to be an over-stressing of the tragic aspects of missionary work.

It is a book that should be read studiously by all young missionaries and one that will enable discerning readers to feel the deep experiences of missionaries. The conflict that must be met and—should be solved—between the personal social interests and passions on the one hand and the demands of service to humanity is here dramatically in evidence.

The place of sex in all life is a bit overdrawn, but by no means so objectionably as our generation is accustomed to.

W. O. CARVER

The Epistles and Apocalypse of John: A Brief Commentary. By H. E. Dana, Professor of New Testament Interpretation in The Southwestern Baptist Theological Seminary. Baptist Book Store, Dallas. 1937. Pp. 161.

In the Foreword the author writes: "This brief commentary is primarily designed as an aid to the study of the New Testament in the author's classes in the Southwestern Baptist Theological Seminary. Consequently it is not adapted either to mere cursory reading or as a reference work. It is to be studied rather than read, with the New Testament open before the student."

Sixty-nine (69) pages are given to the three epistles of John, and seventy-seven (77) pages to Revelation. This seems to be disproportionate treatment even in a brief commentary, in view of the fact that, in Nestle's text, the three epistles occupy twelve (12) pages, and Revelation forty-six pages. The author may have his own very good reasons for the very brief comments on the text of Revelation. But the reviewer wishes that the comments on Revelation were not so brief.

As to the authorship of the epistles the author says: "We feel justifiable in referring to the author of the epistles as 'John,' and shall therefore so designate him." The tradition which connects the name of John, the son of Zebedee, with the Fourth Gospel and Johannine Epistles is so prevalent and persistent that we feel it necessary to consider him the prominent figures in the background of the epistles."

Professor Dana, recognizing the uncertainty of the chronological order of the epistles, supposes III John to have been written first, II John next, and I John considerably later than the other two; and he suggests that II and III John were written before the Gospel of John, and I John after. As a date for the epistles he suggests between 95 and 105 A.D.

In such a brief compass the author has excellent introductions to both the Epistles and Revelation. All through the book it is evident that he is thoroughly acquainted with the critical literature, and it is also evident that he forms

independent judgments upon matters of criticism and interpretation.

Because certain great ideas run through the first epistle, analysis is difficult. On the basis of the relative prominence of different ideas Professor Dana has made a good analysis.

In his introduction to Apocalypse Professor Dana has some pertinent, judicious, and scholarly remarks on the origin, character, history, method, and interpretation of apocalypse (Revelation); They are especially to the point at this time. In the outline of Revelation and in the comments it seems that he has been led to assign too much importance to the number seven and its symbolism.

At times the author draws definite conclusions from a Greek tense through a meaning which the tense does not warrant. On page ninety he gives a perfect meaning ("I have become") to an aorist tense ("I became," or "came to be"). The tense does not indicate that John was or was not on Patmos when he wrote.

Nevertheless, the book is good, and a student can gain much profit from it. W. Hersey Davis

The Holiness of Jesus. By Arthur Davis Martin. The Cokesbury Press. 244 pages. Price $2.50.

This book is pleasantly surprising in the freshness of its approach to the character of Jesus and in the high level of thinking that is maintained from beginning to end. The reader is not called upon to accept *in toto* the author's theology in order to enjoy a penetrating and at times brilliant analysis of the personality of our Lord. The thesis goes beyond what one would expect from the title. The author explores with thoroughness and sympathy "The Conduct and Judgments of Jesus," "The Inner Life of Jesus," "Significant Sayings of Jesus," "The Self-Sacrifice of Jesus" (these are titles of some of the chapters) in order to lay a

sure foundation for his conception of the uniqueness of Jesus as revealed in his holiness.

Holiness in this book is not the narrow, static thing that often passes in popular parlance for the real holiness of the New Testament, and yet a kinship with the every-day concepts may be recognized. The author gives a definition but it fails to do justice to the vital way in which the whole subject is handled. In matters of this sort definitions are poor things at best. Nevertheless we give the author's definition as a clue to his way of thinking. He says: "Holiness . . . is a term which expresses the coalescence of a perfectly good mind with a fully energetic will, the coincidence of the Ideal and the Real in continuous activity. As applied to a human being it necessarily involves sinlessness. . . . Sinlessness, indeed, may not be an adequate term wherewith to describe our Lord's moral and religious life, but at least it makes a beginning in the construction of a true Incarnation—category, germane to real church history."

One of the best features of the book is the chapter on "The Relevant Documents" in which a certain type of modern New Testament criticism is sharply taken to task. There is a host of scintillating and highly quotable sentences in this chapter. A few of these are given as a sample that the prospective reader's appetite may be whetted for more:

"There are critical difficulties in these Gospels that are largely the creation of difficult critics. Specialization has gone so far that often the most learned amongst us are the most ignorant . . . The historical investigator needs a sense of responsibility. . . . It is only to a very few God gives in any extraordinary degree both memory and insight . . . The little yardsticks of analytical criticism are inadequate for real literary appreciation. . . . Surely the most absurd of all religious fallacies is the idea that what is old is forever questionable and that what is new is probably true. . . The microbe of materialism continues to burrow its way in the Biblical critics and accounts for some of these eccentricities in speculation of which we have had more than enough

. . . . Too often, though the hands are the hands of the exegete, the voice is the voice of the philosopher already pledged to exclude from the domain of History all that cannot be placed in the categories of scepticism."

A book on Jesus today that can be called stimulating and fresh is rare. This book may be classified as such.

EDWARD A. MCDOWELL, JR.

The Minister's Service Book. Compiled and edited by James Dalton Morrison. Willett, Clark and Company. 1937. 268 pages. Price $1.50.

There are many books available for the minister which propose to help him in his rounds of funerals, weddings, dedications, ordinations, pastoral visitations, and the like. There are also many sources of help for the minister in the preparation of orders of worship for various occasions. Most of these books are written from a non-Baptist viewpoint, and contain a great deal that is useless to the Baptist pastor. Here is a brief handbook written by the pastor of Central Baptist Church of Providence, Rhode Island, which is replete with fresh and usable material selected and edited by one who knows what a Baptist pastor can and cannot use. While the book contains much that is age-old, a great deal of it being taken directly from the scriptures, there is a freshness about it that immediately catches the attention of the reader and makes him wish to possess a copy which he can lay alongside his Bible and hymn book for continuous reference. Pastor Morrison has brought together in this treasure house suggested orders of worship, great prayers, suggested services for special causes and occasions, orders of special church services, forms for use in the marriage and the funeral service, helpful suggestions for visiting the sick, and in conclusion some gems of poetry and prose that every minister will want to add to his collection.

G. S. DOBBINS

Tepee Trails: Putting the Indians Feet In the Jesus Road. By G. Lee Phelps. Home Mission Board, Atlanta Ga. 1937.

Arranged in five chapters, after the sterotyped manner of our Mission Study Books, with a series of test questions appended to each chapter, this little book is full of interesting facts, of biographical stories, of engaging incidents in missionary work, of exhortation and inspiration. The final chapter gives a good summary conspectus of Baptist progress and prospect in Oklahoma, among all the nearly thirty tribes. Without literary ornamentation the author tells his story delightfully. There is humor here and there, description occasionally, lively narrative always. It is easy reading and will be easy to use with classes. W. O. CARVER

The Great Physician. By G. Campbell Morgan, D.D. Fleming H. Revell Co. 1937. 400 pages. Price $2.50.

The characters of the New Testament come to light in the bright garb of reality in this valuable series of expositions. There are fifty studies in all, including portraits of the Great Physician himself, of John the Baptist, Peter, Nicodemus, Jairus, Martha, Mary, Pilate, Herod, Mary of Magdala and many others. But these studies are more than portraits of New Testament characters, they are mosaics which help to form the picture of Jesus himself, for they reveal the method of Jesus in dealing with men and show the impact of his glowing personality upon the characters of others. In a foreword Dr. Morgan speaks of his purpose thus: "The title reveals the purpose of the considerations. Our Lord referred to his work as that of the Physician. The statement that he went about 'healing all manner of disease' applies to the spiritual as well as to the mental and physical. His own words in connection with a mighty work of healing, 'I made a man every white whole,' reveal the fact that he dealt with the whole of personality. Moreover the supreme concern of his heart was ever that of dealing with spiritual

and moral malady. Our purpose is that of reverently watching him at this work. As he went about, we are privileged to see him, meeting in different places and under varying circumstances, varied types of men and women, and to observe how he dealt with them."

One of the chief values of this work is the author's sane way of dealing with Scripture. He is an expositor in the truest sense of the word. He seeks always to discover the mind of the author and gives careful consideration to the psychology of situations. This book contains plenty of preaching material and will be helpful to all Christian workers who deal with sin-sick souls.

EDWARD A. MCDOWELL, JR.

The Old Testament: Its Making and Meaning. By H. Wheeler Robinson. Cokesbury Press, Nashville. 247 pages. $2.00 net.

Bible students will welcome any book from the pen of H. Wheeler Robinson. He is a careful student, a thorough scholar, a charming writer, a wise expositor and a great Christian gentleman.

In this volume he seeks to give the reader an insight into the nature of the books of the Old Testament, how and when and by whom they were written, together with a thoughtful statement of the meaning of the book. It stimulates one to go directly to the books for their rich contents.

The reader finds the following subjects treated: The Life Behind the Literature, the Beginnings of Literature, History, Prophecy and Apocalyptic, the Psalms, the Wisdom Literature, the Law Literature, the Canon.

The chapter on prophecy and apocalyptic is especially rich in suggestive material. Here the learned author is at his best. The understanding of the relation of prophecy and the apolalyptic is one that is sorely needed in our day.

KYLE M. YATES

A Fresh Approach to the Psalms. By W. O. E. Oesterley. Charles Scribner's Sons, New York. 303 pages. $2.50 net.

Professor Oesterley has completed his carefully prepared book on the Psalms. It will be found valuable for the students of the Old Testament who do not have access to the large list of available commentaries and introductions. His treatment of music among the Egyptians, the Babylonians, the Arabs and the Israelites is especially interesting and helpful. He knows his ground and presents usable facts concerning the date, the titles, the poetical structure, paralelism, metre, the liturgical use of the Psalms, the Halel, the rise and development of the synagogue and its place in the worship of the people.

In the closing section of his treatise he gives an ethical discussion of the theology of the Psalms, discussing Belief in God, the Nature of Sin, Belief in the Hereafter, Angelology and Demonology, and kindred subjects. We welcome this new aid to the study of the hymn book of the Israelites.

KYLE M. YATES

Laughing and Loving with John Richard Sampey. By Elsie Sampey Duggar. 1937. 95 pages. Cloth, neatly bound, well printed. Order from the author. University, Ala. Price $1.00.

This little book is a gem, written by one who has laughed, loved and *lived* with John R. Sampey, in the blest security and happy relationship of daughter. It is the sweet and spontaneous expression of one who lives again some "red letter yesterdays" and because of them, faces tomorrow with new faith. There is no attempt at a complete biography of this superb leader and friend; just the recalling of a few intimate and fadeless memories out of the rich and varied life of her eminent father.

One rejoices and concurs in all the fine things said in the last part of the book by friends and colleagues of "Tiglath, the One and Only"; but the cream of the volume

is from the gifted pen of the Author; nor should the wealth of subject detract in anyway from the finesse and skill of presentation. One could wish that the author had undertaken a complete biography. She has done this sketch so well and has manifested such insight, tact and discrimination, that one hopes these relatively few pages may expand into the full story from the same deft and discerning hand.

F. M. Powell

The Junior Bible. By Edgar J. Goodspeed. The Macmillan Company, New York. 282 pages. $2.50.

Dr. Goodspeed says in the Introduction: "The Bible has many aspects, but we must not forget that among other things it is a book to enjoy. The present volume undertakes to gather up the parts of the Bible that are of most interest to young people from ten to fifteen years of age, in the hope that, by reading them, they may develop a fondness for the Bible that they will never lose." The material has been selected with great care and understanding discrimination. The result is a book that will be welcomed by young people, for whom it has been prepared, and will certainly beget in them increased interest in the Book of all books.

J. McKee Adams

III. RELIGIONS AND MISSIONS

A Blaze of Evangelism Across the Equator. By L. R. Scarborough, D.D., LL.D. President, Southwestern Baptist Theological Seminary. Broadman Press, Nashville, Tenn. 1937. 137 pp. $1.50.

Dr. Scarborough is widely known, among other things through a number of popular books.

"This book describes the journeys, observations, experiences of a tour of one hundred and forty-four days around

and in the continent of South America." Dr. Scarborough was accompanying Executive Secretary Maddry and Secretary Taylor of Latin America on a tour of official observation and administration. He was on this tour, as he is everywhere, preeminently the evangelist. He was also the keen student of conditions and work, and the appreciative friend and counsellor of the workers, both missionaries and native leaders.

He has recorded the chief features of his own experiences and contacts. But he has done more, in that he has given a good conspectus of the general features of the countries and a comprehensive outline of Southern Baptist work and achievements. And he has done it all in very readable style, which the publishers have fully matched with attractive get-up, including eleven pages of photograph reproductions.

W. O. Carver

Living Religion: A Manual for Putting Religion Into Action in Personal Life and in Social Reconstruction. By Hornell Hart. The Abingdon Press, New York, Cincinnati, Chicago. 1937. 260 pp. $1.50.

This is one of the most popular books of the year, especially among younger people. Its descriptive sub-title very clearly states its purpose and it must be judged and used in the light of that purpose. So used it will be a highly valuable guide. It pursues the methods of suggestion, raising questions, guiding discussion and reflection, listing literature for further study. It brings the religious man and woman to realistic grapple with living situations.

Those who use it should note from the start that it deals with "Religion," not with Christianity, as such, any more than with any other religion. Back of this lie certain presuppositions, and these come to some measure of explicit affirmation in the chapter (xii) on "The Beloved Community," where the discussion is grossly misleading as to the facts about the various religions, unless one already knows

the facts. "The Christ Spirit" is found in men of all religions. "But we follow Jesus because he, more than any other human being of whom we know, embodied this Christ Spirit." Thus we discover the humanistic foundation of the whole volume. As a work in objectives and methodology it is splendid; as a work in the foundations and the essence of religion it is very unsatisfactory and will inevitably mislead those who know little of the religions and the societies of the various sections of the human race. But it must be kept in mind that the work makes no claim to being a Christian treatise. It is not open to any criticism as being intentionally misleading. W. O. CARVER

IV. HISTORY AND EDUCATION

The Philosophy of Christian Education. By Herman Harrell Horne. Fleming H. Revell Company. 1937. 171 pages.

Some thirty years ago Dr. Horne, Professor of the History and Philosophy of Education, New York University, wrote a book entitled, *The Philosophy of Education.* Some ten years ago he revised this early work, making many changes and elaborations in the light of his twenty years of experience and changing views of education. The one thing above all others which Professor Horne found as stable and satisyfing in the first edition as in the second was the moral philosophy of education which he derived from the teaching of Jesus and his conception of the teacher as discovered in the person and practice of Jesus as "Master Teacher." Dr. Horne, in the meantime, wrote a book entitled *Jesus, the Master Teacher.* All who have read these books have been impressed with their reverent attitude toword Jesus and their exaltation of him as the world's supreme teacher.

It is with keen anticipation, therefore, that one picks up this newest book of Dr. Horne's, *"The Philosophy of Chris-*

tian Education. Here is a man recognized throughout the educational world as an authority in education who also is a reverent Christian. Obviously such a writer is preeminently qualified to organize and state a philosophy of Christian education.

The author enters into no controversy concerning the unique claims of Christ and for Christ. He accepts him for what he claims to be, and takes at their face value the claims of his disciples that he was the unique Son of God. His fundamental interest is in showing that Jesus held a philosophy of education which has never been outgrown and which will never be outgrown. He bases this claim on his factual study of the intellectual power and temper of Jesus, his dialectic skill, the breadth and scope of his knowledge, and the universality of the elements which entered into his philosophy.

Having examined the Great Teacher and his teachings as revealed in the Gospel sources, Professor Horne turns then to the interpretation of Jesus and his teaching in the writings of Paul. In Paul's interpretation of Jesus he finds an expansion and re-statement of Jesus' underlying educational philosophy. Next to Jesus as the world's greatest teacher, Professor Horne would put the Apostle Paul. Paul's greatness, however, was a reflected greatness, for he proposed nothing original, but rather sought to interpret and apply the philosophy which he had received from his Master.

The author next turns to a consideration of the content of the teaching of Jesus, followed by a discussion of Jesus' method. Dr. Horne makes much of Jesus' teaching concerning the Kingdom of God and his emphasis on the regeneration of the individual resulting in a social conscience rather than a social system. The author brings out clearly the fact that so-called "modern methods" in pedagogy are just beginning to catch up with the method used by Jesus.

Three goals are then selected and restated as the fundamental ends of Jesus as teacher: the individual goal—character; the social goal—race building; the absolute goal—

union with God through Christ. In these remaining chapters Professor Horne almost turns preacher in his enthusiasm for these unsurpassed and unsurpassable objectives of Christian education according to Christ.

This book is a powerful antidote for the anti-theistic educational philosophy which underlies much of the educational theory and practice of our day. One grows discouraged and depressed to find in book after book on modern education an almost complete ignoring of religion and a refusal to take into account the place and purpose of Jesus. There needs to be a strong and vigorous campaign in the interest of distinctive Christian education and those who lead in this movement will find splendid reinforcements in Dr. Horne's excellent book. He has provided an apologetic for Christian education that is all the more gratifying because it has come out of the heart of a great secular university. In addition to its value as a textbook, this book will provide a rich abundance of ideas for sermons and addresses on Christian education for all who are set for the defense and promotion of this great cause.

G. S. Dobbins

Psychology of Adolescence. By Luella Cole. Farrar and Rinehart. New York. 1936. 503 pages.

This comprehensive volume of some 500 pages will no doubt take its place in college and university circles as the most important and valuable treatise on adolescence which has appeared within the decade. The author has a thoroughly scientific viewpoint, and has gathered, classified, and interpreted a vast mass of data concerning adolescence. The author declares that she has kept in mind three major aims, namely, (1) to include only objectively proven facts; (2) to present a relatively comprehensive picture of the adolescent years; (3) to make the book as useful as possible. The reader lays down the book, after a first examination which

calls for reading and re-reading, with the feeling that all three of these purposes have been measurably achieved.

The introductory chapter startles the reader with an analysis of changes in the high school population which have taken place within the past half century. Since 1880 the number of pupils attending high school has increased more than 2000 percent! Equally startling is the fact that in 1880 four out of every 100 persons of college age in the United States were in college, while in 1930 twelve out of every 100 of college age were in college. In no fifty years of human history have such changes taken place affecting the life of youth as during this epochal half century. Problems raised by these revolutionary changes in society, trade, industry, politics, education, and religion are of staggering import to the young people of today and to their teachers and leaders.

The author studies adolescence under five major heads—physical developments, emotional developments, social developments, moral and religious developments, and intellectual developments. Perhaps in no volume extant is to be found factual material so carefully assembled and so accurately interpreted as in these five exhaustive chapters. The author then turns to a description of types of adolescence, including the normal adolescent, the delinquent adolescent, the emotional deviate, the intellectual deviate, and the vocational misfit. Here is diagnosis of the highest order, based on accurate study of actual cases and phenomena. The illustrated case studies which accompany the analysis of prescription, contenting herself rather with an unfolding of each type lend fascinating human interest to the discussion. The author does not venture very far into the field of the personality difficulties and problems involved and leaving to others the techniques of dealing with these difficult cases.

The concluding section of the book is devoted to a study of the adolescent's environment. The author re-emphasizes the importance of the individual's home life, of his school

life, and of the influences of the community. In the study of the community much attention is given to the motion picture theatre and practically nothing said about the church and the church school. Indeed, it would appear as taken for granted that organized religion has little or no place in determining the environment of modern youth.

This book, with its nearly five hundred pages, is evidently not intended for casual popular reading. It is a text for thoughtful, mature students. Nevertheless, it deserves a place in the library of ministers who are youth-minded and who take seriously their responsibility for the adolescent life of their churches and communities. The minister or other Christian leader who works carefully through this book will come out with a realization of the significance of youth for the future of the world, and with a fresh sense of responsibility for the guidance of young people in a world where demands have so increased and difficulties so multiplied that the average young person is confused and in danger of being overwhelmed. G. S. Dobbins

A History of Christian Worship. By Prof. Oscar Hardman. Cokesbury Press. 1937. 263 pages. Price $2.00.

This is a new book of the "London Theological Library" series, written by the Professor of Pastoral and Liturgical Theology, University of London. One could hardly expect, and does not find, much history of the vast subject of worship in such brief compass. The conception and language are largely medieval, and the book is written almost wholly from the Anglican viewpoint. To the student outside of Great Britain one doubts that the book will have considerable appeal.

In the Preface the author briefly discusses what worship is; in the main this is the best part of the book. The preface is followed by eight chapters of varying worth, the first seven of which are introduced, each by a short "survey of

the period;" this generally is a most redeeming feature. The first chapter is the weakest, one believes, although in all the others, dogma or Anglican practice are sometimes substituted for history.

The scope and design of the volume can best be seen by giving the chapter headings: "Christian Worship in the First Three Centuries. From the Fourth to the Seventh Century. From the Seventh to the Eleventh Century. From the Eleventh to the Fourteenth Century. The Renaissance and the Continental Reformation. The Reformation in Great Britain and Ireland. The Counter-Reformation and After. Non-Roman Christendom Since the Reformation."

F. M. Powell

The Philosophic Basis of Mysticism. By T. Hywell Hughes. Charles Scribner's Sons. 1937. 436 pages. Price $5.00.

The student of mysticism has waited a long time for just such a volume as this. The author of course has had the advantage of all that has been written before, but in this book he not only gives a sane appraisal of the best things that others have said, he also goes beyond them. While there is both unity and continuity yet the book is almost encyclopedic in its treatment of subjects, and it has decided value and appeal for the historian, theologian, philosopher, phychologist, apologist, and the "average student" as well. The discussions are always sympathetic and on a high plane; the history presented is discriminating and well based and even the most technical parts are delightful reading.

There is every evidence of years of research and pondering upon the sources, coupled with wide and selected reading in the vast field of the subject. These and many other excellencies combine to make this a classic to any one who really wants to understand mysticism.

After a brief preface, there are twenty-seven pages of "Introduction" which set forth the aim and something of the

plan; then follows the eleven chapters: 1. "The Meaning of Mysticism." 2. "The Characteristics of Mysticism." 3. "The Mystical Theory of Knowledge." 4. Are There Different Kinds of Knowledge?" 5. "The Dialectic of the Negative Way." 6. "The Approach to the Psychology of Mysticism." 7. "Abnormal Psychology and Mysticism." 8. "Psychoanalysis and Mysticism." 9. "Psychology and Mystical Experience." 10. "The Ethics of Mysticism." 11. "Mysticism and Religious Thought." However, this rich table of contents gives scant notion of the delights that await the reader and student.

F. M. Powell

Fifty Years of British Theology, A Personal Retrospect. By John Dickie. T. and T. Clark, Edinburgh. 125 pages. 1937. $1.25.

After fify years of fruitful service Dr. Dickie was brought back to Scotland from New Zealand, where he is Professor of Systematic Theology in Knox College, Dunedin, to give the Gunning Lectures in New College, Edinburgh University. The personal flavor of the spoken messages seems to have been preserved remarkably in the written and published lectures. They make delightful and illuminating reading. John Newman, James Martineau, Brooke Foss Westcott, A. M. Fairbairn, and Robert Flint are studied both biographically and critically from the viewpoint of their position and influence in the stream of British theology over the half-century period. Then a very interesting survey is given of the influence of Ritschlianism in Britain, especially in the thought of Forsyth, Garvie, Forrest, Denny, and H. R. Mackintosh. The author seems to think that it was because of this Ritschlian influence in Scotland and the Barthian thought met with such a sympathetic response there. It is in line with that opinion that one notes that both Barth and Mackintosh acknowledge their debt to Herrmann as their greatest teacher. But one does not now call Barth a Ritschlian.

H. W. Tribble

V. MISCELLANEOUS

Inner Light; A Devotional Anthology. First series. Compiled by M. Catherine Albright, Dorothy Cadbury, George Cadbury, Ernest Dodgshun, Frederick J. Gilman and H. Winifred Sturge. Macmillan. 1937. 377 pages. Price $1.75.

Those who compiled this interesting volume of such wide range, had in mind, primarily the "Family Circle" devotions. It is admirable for just that since the compilers have done a superb job of getting and putting together so attractively such a varied sweep of devotional literature; but the book will prove extremely useful for one's personal devotional life and for all sorts of groups, who wish to engender or cultivate the devotional life.

There are not only numerous passages from the Scriptures, Old and New, but quotations, poetry and prose, from all ages and countries, to fit almost any need or stage in the development of a richer devotion. In addition to a two-fold Index—"Author's and Translators," and "Subjects"—there are about seven pages of "acknowledgements" which will acquaint the reader with the best literature for further study. This little volume is a veritable gem of its kind.

F. M. Powell

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